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# INDIA'S WOMEN

## THE MAGAZINE

OF THE

**Church of England Zenana  
Missionary Society**

*VOLUME XIII*

*"The Morning cometh"*

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Miss E. KADDELL (*Hon.*), 30, Pembroke Road, Clifton, Bristol.

### *Shropshire—*

Miss A. E. GILBY (*Hon.*), The Mulberries, Ackleton, near Wolverhampton.

### *Suffolk—*

Miss M. PETO (*Hon.*), 17, Esplanade, Lowestoft.

### *Surrey—*

Miss BOURDILLOX (*Hon.*), Normanholt, Tower Hill, Dorking.

### *Sussex—*

Mrs. MACDONALD, Home Villa, Queen's Park, Brighton.

### *Warwickshire, Berkshire, and N. Buckinghamshire—*

Miss E. DARTNELL, Ardenville, Eastnor Grove, Leamington.

### *Birmingham, and within 8 mile radius—*

Hon. District Secretary—Miss OLYMER, Beaufort Road, Edgbaston, Birmingham.

### *Wiltshire—*

Mrs. BAYFIELD CLARK (*Hon.*), Wingfield, Trowbridge.

### *Worcestershire, Herefordshire, and Monmouthshire—*

Miss EVERTON, Haddenham House, Worcester.

### *Yorkshire—*

Mrs. BARDSLEY, 17, St. Paul's Square, York.

### *Wales—*

Miss REES WILLIAMS, Gylfylliog Rectory, Ruthin, North Wales.

### *IRELAND—*

#### *Leinster—*

Miss F. M. WADE (*Hon.*), 28, Upper Fitzwilliam Street, Dublin.

#### *Ulster—*

The Ven. ARCHDEACON OF CONNOR (*Hon.*), 32, Botanic Avenue, Belfast.

#### *Derry and Raphoe Diocese—*

Miss K. POTTER (*Hon.*), Christ Church Parsonage, Londonderry.

#### *Monster and Connaught—*

Mrs. D. J. MANSEIGH (*Hon.*), Ardmayle, Cashel.

### *CONTINENTAL CORRESPONDENT—*

Miss S. COBB (*Hon.*), 26, Kidbrook Park Road, Blackheath, S.E.

### *FRANCE—*

Nice and South—Vacant.

Pau and South-West—

Miss A. MILLS (*Hon.*), 1, Place Mulot, Basse Plante, Pau.

### *AUSTRALIA—*

Mrs. H. B. MACARTNEY (*Hon.*), The Vicarage, Caulfield, Victoria.

### *CANADA—*

Mrs. TILTON (*Hon.*), Ottawa, Canada.

### *Central Secretaries, Daybreak Workers' Union—*

Miss L. JANVRI (*Hon.*), 41, York Terrace, Regent's Park, N.W.

Miss L. HOOPER, 49, Ladbroke Grove Road, Notting Hill, W.

## Roll of Missionaries, 1893.

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1862.  
Miss Blandford, Trevandrum.

1871.  
„ Good, Barrackpore.

1872.  
„ Wanton, Amritsar.

1875.  
„ Branch, Jabalpur.  
„ Tucker, Batala.  
„ J. R. Brandon, Masulipatam.  
„ J. P. Brandon, Masulipatam.

1876.  
„ S. Mulvany, Calcutta.  
„ E. Mulvany, Burdwan.  
„ S. Oxley, Madras.  
„ E. L. Oxley, Madras.  
„ Clay, Ajnala.

1877.  
„ Collisson, Krishnagar.  
„ Gehrich, Tinnevely.  
„ Haitz, Bhagulpur.  
„ Condon, Karachi.

1879.  
„ S. Hoernle, Mirat.  
„ Hewlett, Amritsar.

1880.  
„ E. Highton, Calcutta.

1881.  
„ Gore, Bahawa, Santalia.  
„ Pantin, Barrackpore.  
„ Daenble, Jabalpur.  
„ L. Daenble, Jabalpur.  
„ Stroelin, Mirat.  
„ Dewar, Amritsar.  
„ Catchpool, Narowal.  
„ Ling, Ootacamund.  
„ Askwith, Palamcottah.  
„ Coleman, Trichur.  
„ E. Coleman, Trichur.

1882.  
Miss Hunt, Calcutta.  
„ Dawe, Bollobhpur.  
Hon. W. Sugden, Kapasdanga.  
Miss Pinniger, Bhagulpur.  
„ Frances Sharp, Amritsar.  
„ Parslee, Jandiala.  
„ Swainson, Palamcottah.

1883.  
„ Mitcheson, Peshawur.

1884.  
„ Sandys, unlocated.  
„ Hanbury, Tarn-Taran.  
„ Grimwood, Tarn-Taran.  
„ Cooper, Baharwal.  
„ Phillips, Peshawur.  
„ Digby, Masulipatam.

1885.  
„ C. Harding, unlocated.  
„ Valpy, Calcutta.  
„ M. Reuther, Narowal.  
„ Tylor, Jalandar.  
„ Rose Johnson, Dera Ismail Khan.  
„ Carey, Karachi.  
„ A. Bassoë, Masulipatam.  
„ Graham, Dummagudem.

1886.  
„ Rainsford-Hannay, Calcutta.  
„ Thorp, Krishnagar.  
„ L. Parsons, Chupra.  
„ A. Sharp, Amritsar.  
„ Bartlett, Amritsar.  
„ Dixie, Batala.  
„ Wallinger, Ootacamund.  
„ Synge, Ootacamund.  
„ C. Blyth, Tinnevely.  
„ I. Newcombe, Kiong-Ning.  
„ H. Newcombe, Ku-Cheng.

1887.  
„ E. Sampson, Krishnagar.  
„ Boilean, Nyhattie.  
„ Cowley, Howrah.

# ROLL OF MISSIONARIES, 1893.

1887.

Miss Moore, Jabalpur.  
 „ Hobbs, Jandiala.  
 „ Middleton, Peshawur.  
 „ Compton, Hyderabad.  
 „ Werthmüller, Peshawur.  
 „ Hull, Kashmir.  
 „ A. M. Smith, Bangalore.  
 „ Thomas, Palamcottah.

1888.

„ Edgley, Amritsar.  
 „ Hensley, Calcutta.  
 „ Mary Smith, Burdwan.  
 „ Hall, Bhagulpur.  
 „ Eva Warren, Batala.  
 „ Brook, Sukkur.  
 „ White, Sukkur.  
 „ Rainsford, Narowal.  
 „ Newman, Kashmir.  
 „ M. Newcombe, Ku-Cheng.  
 „ B. Newcombe, Kiong-Ning.

1889.

„ Hetherington, Ajnala.  
 „ L. E. Cooper, Amritsar.  
 „ Annie Sampson, Krishnagar.  
 „ Margaret Jackson, Amritsar.  
 „ Bellerby, Kandy.  
 „ Frances Johnson, Kiong Ning.  
 „ Robertson, Peshawur.  
 „ Jonas, Peshawur.  
 „ Worsfold, Baharwal.  
 „ Cotton, Peshawur.

1890.

„ Mead, Foochow.  
 „ E. T. Sampson, Calcutta.  
 „ Ainslie, Bhagulpur.  
 „ Leffler, Bahawa, Santalia.  
 „ Webb, Hyderabad.  
 „ Tuting, Amritsar.  
 „ Brannan, Batala.  
 „ Goodwin, Tarn-Taran.  
 „ Dickson, Ajnala.  
 „ Redman, Hyderabad.  
 „ Currie, Karachi.  
 „ Munro, Palamcottah.  
 „ Young, Howrah.  
 „ Strong, Foochow.  
 „ Weller, Ku-Cheng.

1890.

Miss Leslie, Foochow.  
 „ Dawson, Karachi.  
 „ Edwards, Burdwan.  
 Dr. Edith Huntley, Kashmir.

1891.

Miss Codrington, Foochow.  
 „ Bryer, Foochow.  
 „ Derry, Foochow.  
 „ Evans, Calcutta.  
 „ Bardsley, Calcutta.  
 „ Brown, Bollobbpur.  
 „ F. A. Smith, Barrackpore.  
 „ Adams, Chupra.  
 „ Clarke, Amritsar.  
 „ Iliff, Ajnala.  
 „ Gordon, Sukkur.  
 „ Turner, North Tinnevely.  
 „ B. Turner, North Tinnevely.  
 „ Walford, Palamcottah.  
 „ Crooke, Dummagudem.  
 „ Chettle, Trevandrum.  
 „ Denny, Bangalore.  
 „ Ewart.  
 „ Lillingston, Bangalore.  
 „ Capes, Fathgurh.  
 „ Rodd, Kiong-Ning.  
 „ Nisbet, Ku-Cheng.

1892.

„ Fleming, Foochow.  
 „ Symonds, Elore.  
 „ Owles, Bollobbpur.  
 „ Marks, Calcutta.  
 „ Janson, Tarn-Taran.  
 „ Grace Paton, Ajnala.  
 „ G. Hetherington, Ajnala.  
 Dr. C. Wheeler, Peshawur.  
 Miss E. Dawe, Sukkur.  
 „ Jennings, Masulipatam.  
 „ Fitton, Palamcottah.  
 „ Bell, Trevandrum.  
 „ Malden, Kandy.  
 „ Scovell, Kandy.  
 „ Burroughs, Foochow.  
 „ Lloyd, Foochow.  
 „ Elsie Marshall, Foochow.  
 „ Hook, Foochow.  
 „ A. Hankin, Foochow.  
 „ Lee, Foochow.  
 „ Stewart, Foochow.

# Statistics

	STATIONS.	Mission's in Home connection	Assistants in Local connection	Bible Women.	Native Teachers.	ZENANAS.		No. of Schools.	No. of Pupils.	Normal or Boarding Schools.	No. of Pupils.	No. of Patient
						Houses.	Pupils.					
North India Mission.	Calcutta—Normal School	2	2	1	2	48	...	1	187	2	37	.....
	" Bengali	5	5	4	27	26	904	13	693	...	...	.....
	" Mohammedan	4	4	...	7	80	98	7	148	...	...	.....
	Howrah	2	...	1	8	24	24	3	191	...	...	.....
	Agurparah	...	1	1	6	...	...	3	74	...	...	.....
	Barrackpore	3	4	3	14	60	80	15	430	...	...	.....
	Nyhattie	1	1	1	8	...	...	...	...	...	...	.....
	Burdwan	3	3	3	6	...	...	4	132	...	...	.....
	Krishnagar	4	2	5	17	168	168	8	366	1	...	7650
	Nuddea Village Mission	4	...	2	2	...	...	...	...	...	...	.....
	Chupra—Widows' Class	2	1	1	2	...	...	1	31	1	31	.....
	Bhagulpur	4	1	...	7	46	59	5	175	...	...	.....
	Bahawa, Santalia	2	...	1	...	...	...	...	...	...	...	.....
	Jabalpur	4	2	3	22	136	196	8	305	...	...	.....
Punjab Mission.	Mirat	2	...	3	11	56	74	4	130	...	...	.....
	Unlocated	2	...	...	...	...	...	...	...	...	...	.....
	Amritsar—Alexandra School	2	1	...	6	...	...	...	...	1	66	.....
	" Zenana	5	1	8	12	275	173	13	485	...	...	.....
	" St. Catherine's Hospl.	4	1	3*	2	...	...	2	25	...	...	.....
	Baharwal	2	1	1	1	100 vil	lages.	1	23	...	...	7500
	Bat-la	4	1	2	1	182	41	2	21	...	...	.....
	Fathgurh	1	1	...	...	...	...	...	...	...	...	.....
	Ajnala and Saurian	6	1	2	9	360 vil	lages.	1	203	...	...	In, 1 Out, 72
	Jandiala	2	...	3	5	...	...	...	...	...	...	.....
	Narowal	3	...	5	2	102 vil	lages.	2	33	...	...	.....
	Tarn-Taran and Chhabal	4	1	1	1	375 vil	lages.	1	35	...	...	In, 2 Out, 15,5
	Jalandar	1	1	1	9	21	8	9	161	...	...	.....
South India Mission.	Peshawur	8	...	3	7	16	28	2	57	...	...	.....
	Dera Ismail Khan	1	...	2	...	...	...	...	...	...	...	.....
	Karachi	4	3	7	140	373	4	291	...	...	...	.....
	Hyderabad	3	1	...	...	No Returns	...	...	...	...	...	.....
	Sukkur and Shikarpur	4	2	3	104	14	2	56	...	...	...	15,769
	Kashmir	3	1	2	32	40	1	15	...	...	...	.....
	Madras—Hindu	1	1	8	18	108	133	4	232	...	...	.....
	" Mohammedan	1	3	...	...	No Returns	...	...	...	...	...	.....
	" Chintadrepeta	...	2	7	18	186	275	3	325	...	...	.....
	Bangalore	4	4	...	8	...	...	...	...	...	...	.....
	Mysore City	...	1	...	...	No Returns	...	...	...	...	...	.....
	Ootacamund and Coonoor	3	1	5	13	...	...	...	...	...	...	.....
	Masulipatam	5	5	17	35	166	456	13	579	...	...	.....
Travancore & Cochin.	" Bezwada	...	...	1	...	13	19	...	...	...	...	.....
	" Kummamet	...	1	...	...	40	44	1	...	...	...	.....
	Ellore	1	...	7	19	30	39	5	183	...	...	.....
	Dummagudem	2	...	...	...	No Returns	...	...	...	...	...	.....
	Tinnevely, Palamcottah	5	1	42	...	706	822	...	...	...	...	.....
Ceylon	" Sarah Tucker Institution	3	...	...	...	No Returns	...	...	...	...	...	.....
	North Tinnevely	2	...	...	13	...	...	7	223	...	...	.....
	Trevandrum	3	2	5	20	600	...	3	320	...	...	366
	Trichur	2	1	8	8	140	...	4	214	...	...	.....
	Cottayam	...	...	1	3	37	...	1	39	...	...	.....
China.	Aleppey	...	...	...	1	...	...	1	24	...	...	.....
	Alwaye Itinerary	...	...	5	1	...	...	1	42	...	...	.....
	Kandy	3	...	...	...	...	...	...	...	1	14	.....
TOTAL.	Foochow	14	}	}	}	No Returns						
	Ku-Cheng	4										
	Kiong-Ning	4										
TOTAL.		157	63	172	363	3674†	4073	164	6448	6	148	In, 37 Out, 54,0

\* Also 8 Medical Pupils and 4 Christian Women.

† Exclusive of Village Missions.

‡ No number given.

*Mission Stations, 1893.*

STATIONS.	Government and Municipal Grants.	Subscriptions.	School, Zenana, and Medical Fees.	Sales of Work.	Miscellaneous.	Total credited to the Mission Accounts.
	R. A. P.	R. A. P.	R. A. P.	R. A. P.	R. A. P.	R. A. P.
Calcutta—Normal School	2400 0 0		1536 0 0			3936 0 0
" Bengali	4073 0 0	143 8 0	938 4 0			5154 12 0
" Mohammedan	368 0 0	491 6 2	222 0 0	379 6 3		1447 12 5
Howrah	870 0 0	63 0 0	219 2 0			1152 2 0
Agurparah	1032 0 0	60 0 0	63 0 0	89 0 0		1244 0 0
Barrackpore	2424 0 0	415 8 0	149 3 0		1756 6 6	4744 1 6
Syhatkie						
Burdwan	581 8 0	476 10 0	223 2 0	325 15 0	37 3 0	1644 6 0
Krishnagar	1044 0 0	398 0 0	102 0 0	201 5 2		1736 5 2
Huddes Village Mission						
Chunpura—Widows' Class	31 8 0	200 0 0				231 8 0
Bhagulpur		857 15 0		122 11 0	50 0 0	1090 10 0
Bahawa, Santalia						
Jabalpur	1834 10 0	557 0 3	83 12 0	1088 10 6	90 0 0	3664 0 9
Mirat	240 0 0	525 5 9	21 12 9	469 4 6	49 10 6	1336 1 6
Unlocated						
Amritsar—Alexandra School	1560 0 0	1422 0 0	4907 0 0		1200 0 0	9089 0 0
" Zenana	1352 0 0	1129 3 9		680 2 1	2676 8 2	5797 14 0
" St. Catherine's Hospl.		6236 0 0	380 10 0	646 8 0		7263 2 0
Baharwal						
Batala	120 0 0	1089 7 6	23 0 0	657 4 0		1849 11 6
Fathgurb						
Ajnala and Saurian		1191 7 0	25 7 0	12 0 0		1228 14 0
Jandiala			No	Returns		
Marawal	417 8 0	1058 12 6	5 15 6			1482 4 0
Tarn-Taran and Chhabal	708 0 0	1799 5 10	120 0 0			2627 5 10
Jalandar		800 0 0		30 0 0		830 0 0
Peshawar	960 0 0	3128 2 10	202 0 0			4290 2 10
Dera Ismail Khan			No	Returns		
Karachi	842 8 8	557 0 0		1921 1 9	310 4 2	3630 14 7
Hyderabad		195 0 0	359 0 0	123 0 0		676 0 0
Sukkar and Shikarpur	180 0 0	797 2 0	48 10 0		120 0 0	1135 12 0
Kashmir		300 2 0		56 8 0		356 10 0
Madras—Hindu	1141 2 0	50 0 0	332 6 0			1523 8 0
" Mohammedan			No	Returns		
" Chintadrepetah	1184 4 0		725 0 0			1909 4 0
Bangalore						
Mysore City			No	Returns		
Ootacamund and Coonoor						
Masulipatam		188 7 9	29 6 0		88 1 9	305 15 6
" Bezwada						
" Kummamet						
Elore	910 15 8		16 10 4		5 8 9	933 2 9
Dumma-gudem			No	Returns		
Tinnevely, Palamcottah		1792 5 10		227 13 2		2020 3 0
" Sarah Tucker Institution						
North Tinnevely	331 0 0		44 7 9		21 0 8	396 3 5
Trevandrum	872 6 0	242 0 0	32 4 3	493 9 0		1641 3 3
Trichur	48 0 0	977 12 0	10 13 0	174 10 0	233 15 0	1445 2 0
Cottayam	19 10 3	24 0 0	14 3 5			57 13 8
Alloppy			0 14 6			0 14 6
Always Itinerary						
Kandy			No	Returns		
Chow						
Cheng						
ong-Ning						
TOTAL	25,523 0 7	27,136 10 2	10,834 15 6	7707 12 5	6638 10 6	77,840 9 2
						25,500 0 0



## Stations and Missionaries.

The Roman figures indicate the day in the MONTHLY CYCLE OF PRAYER, on which the Missionaries at the several Stations are remembered. The special subjects of prayer from the 26th day of the month are given in the Monthly Cycle, which can be obtained on application to the Secretaries, 9, Salisbury Sq., London, E.C.

*Names in italics are in Local connection only. Stations marked \* were taken over from the Indian Female Normal School Society in 1880. Stations subsequently opened have dates attached. Ladies who have taken the two years' medical course are marked (M.).*

### NORTH INDIA MISSION.

#### CALCUTTA.

##### \*NORMAL SCHOOL.

Miss Hunt, 1882.

Miss E. T. Sampson, 1890.

*Miss Harrison, 1886.*

*Miss Roy, Native Training Class.*

1 Bible-woman. 2 Native Teachers.

##### \*BENGALI WORK.

Miss E. Highton, 1880.

Miss Valpy, 1885 (on furlough).

Miss Rainsford Hannay, 1886 (Hon.).

Miss Evans, 1891.

Miss Marks, 1892.

*Miss Humphreys, 1869.*

*Miss Laurie, 1884.*

*Miss Smith, 1887.*

*Miss D'Tores, 1888.*

4 Bible-women. 27 Native Teachers.

#### II. MOHAMMEDAN WORK, 1881.

Miss S. Mulvany, 1876.

Miss Hensley, 1888.

Miss Bardsley, 1891.

*Miss Martin, 1879.*

*Miss Thomson, 1881.*

*Miss Roseboom, 1882.*

*Mrs. Scott, 1888.*

7 Native Teachers.

#### HOWRAH, 1891.

Miss Cowley, 1887.

Miss Young, 1890 (Hon.).

1 Bible-woman. 8 Native Teachers.

#### AGURPARAH.

*Miss de Cruz.*

1 Bible-woman. 6 Native Teachers under Miss Highton.

#### III. \*BARRACKPORE.

Miss Good, 1871 (on furlough).

Miss Pantin, 1881.

Miss F. A. Smith, 1891 (Hon.).

*Miss Wragham, 1885.*

*Miss Wright, 1886.*

*Miss Adams, 1887.*

*Miss Roberts, 1891.*

3 Bible-women. 14 Native Teachers, and Converts' Industrial Home.

#### III. NYHATTIE, 1891.

Miss Boileau, 1887.

*Miss Binodini Ghosh, 1889.*

1 Bible-woman. 8 Native Teachers.

#### IV. BURDWAN, 1882.

Miss E. Mulvany, 1876.

Miss Mary Smith, 1888.

Miss Edwards, 1890 (draws no salary).

*Mrs. Joyot Mohini Chowdhry.*

*Miss Piggott.*

*Kamodini.*

3 Bible-women and 6 Native Teachers.

#### V. \*KRISHNAGAR.

Miss Collisson, 1877.

Miss E. Sampson, 1887.

Miss Thorp, 1886.

Miss Annie Sampson, 1889. Boarding School.

*Miss Rose Phailbus (M.).*

*Miss Mackenzie.*

5 Bible-women. 17 Native Teachers.

#### VI. NUDDEA VILLAGE MISSION, 1885.

##### BOLLOBPUR.

Miss Dawe, 1882.

Miss Brown, 1891.

Miss Owles, 1892.

##### KAPASDANGA.

Hon. Winifriede Sugden, 1882 (on furlough).

2 Bible-women. 2 Native Teachers.

#### CHUPRA, 1885. — WIDOWS' TRAINING CLASS.

Miss L. Parsons, 1886 (on furlough).

Miss Adams, 1891.

*Mrs. Ghosh, 1885.*

1 Bible-woman. 2 Native Teachers.

#### VII. BHAGULPUR, 1882.

Miss Haitz, 1877.

Miss Pinniger, 1882 (on furlough).

Miss Hall, 1888.

Miss Ainslie, 1890.

*Mrs. Chalke, 1875.*

7 Native Teachers.

#### BAHAWA, SANTALIA, 1890.

Miss Gore, 1881 (on leave).

Miss Leffler, 1890.

1 Bible woman.

#### VIII. \*JABALPUR.

Miss Branch, 1875.

Miss Dauble, 1881.

Miss L. Dauble, 1881.

Miss Moore, 1887 (draws board only).

*Miss Anthony.*

*Mrs. Bannerman.*

3 Bible-women. 22 Native Teachers.

#### VIII. \*MIRAT.

Miss S. Hoernle, 1879.

Miss Stroelin, 1881.

3 Bible-women. 11 Native Teachers.

Miss Sandys, 1884 } (on furlough) (*unlocated*).  
Miss Harding, 1885 }

## STATIONS AND MISSIONARIES.

### PUNJAB AND SINDH MISSION.

#### IX. \*AMRITSAR.

##### ALEXANDRA SCHOOL.

Miss Edgley, 1888.  
Miss L. E. Cooper, 1889 (Hon.).  
1 Assistant. 6 Native Teachers.

##### ZENANA WORK.

Miss Wauton, 1872 (Hon.).  
Miss Dewar, 1881 (on furlough).  
Miss Margaret Jackson, 1889.  
Miss Tuting, 1890.  
Miss Clarke, 1891.  
*Miss A. Singh.*  
8 Bible-women. 12 Native Teachers.

#### X. HOSPITAL AND DISPENSARIES.

Miss Hewlett, 1879.  
Miss F. Sharp, 1882 (Hon. M.).  
Miss A. Sharp, 1886 (Hon.).  
Miss Bartlett, 1886.  
*Miss Edith Bose.*  
8 Medical Pupils. 4 Nurses. 3 Bible-women. 2 Teachers.

##### BAHARWAL, 1890.

Miss Cooper, 1884 (Hon.).  
Miss Worsfold, 1889.  
*Miss Khara Bose.*  
1 Bible-woman. 1 Native Teacher.

#### XI. \*BATALA.

Miss Tucker, 1875 (Hon.).  
Miss Dixie, 1886.  
Miss Eva Warren (M.), 1888.  
Miss Brannan, 1890.  
*Miss Rosa Singha (Hon.)*  
2 Bible-women. 1 Native Teacher.

##### FATHGURH, 1889.

Miss Capes, 1891.  
*Miss Key.*

#### XII. PUNJAB VILLAGE MISSION.

##### AJNALA AND SAURIAN, 1884.

Miss Clay, 1876 (Hon.).  
Miss Hetherington, 1889 (M.).  
Miss Dickson, 1890.  
Miss Paton (Hon.), 1892.  
Miss G. Hetherington, 1892.  
Miss Iliff, 1891 (Trained Nurse).  
*Miss Isa Toussaint.*  
2 Bible-women. 9 Native Teachers.

##### JANDIALA, 1881.

Miss Parslee, 1882.  
Miss Hobbs, 1887 (Trained Nurse).  
3 Bible-women. 5 Native Teachers.

#### XIII. NAROWAL, 1885.

Miss Catchpool, 1881 (Hon.).  
Miss M. Reuther, 1885 (M.).  
Miss Rainsford, 1888 (M.).  
5 Bible-women. 2 Native Teachers.

##### TARN-TARAN and CHHABAL, 1888.

Miss Hanbury, 1884 (Hon.).  
Miss Grimwood, 1884.

Miss Goodwin, 1890 (draws no salary).

Miss Janson, 1892.

*Miss Abdullah (M.)*

1 Bible-woman. 1 Native Teacher.

#### XIII. JALANDAR, 1882.

Miss Tylor, 1885 (Hon.).

*Miss Harriet Singh.*

1 Bible-woman. 9 Native Teachers.

#### XIV. \*PESHAWUR.

##### DUCHESS OF CONNAUGHT HOSPITAL.

Miss Mitcheson, 1883 (M. Dispensary and Hospital) on (furlough).  
Miss Werthmüller, 1887 (M.).  
Miss Cotton, 1889 (M., draws no salary) (on sick-leave).  
Dr. C. Wheeler, 1892 (Hon.).  
Miss Middleton, 1887 (Trained Nurse).

##### ZENANA WORK.

Miss Phillips, 1884.  
Miss Robertson, 1889 (Hon.).  
Miss Jonas, 1889 (Hon.).  
3 Bible-women. 7 Native Teachers.

##### " DERA ISMAIL KHAN, 1884.

Miss Rose Johnson, 1885 (Trained Nurse).  
2 Bible-women.

#### XV. KARACHI, 1880.

Miss Condon, 1877.  
Miss Carey, 1885 (on furlough).  
Miss Currie, 1890 (on sick-leave).  
Miss Dawson, 1890.  
*Mrs. O'Connor.*  
*Mrs. Ghose.*  
*Miss Green.*  
2 Bible-women. 7 Native Teachers.

##### " HYDERABAD, 1885.

Miss Compton, 1887 (M.).  
Miss Redman, 1890.  
Miss Webb, 1890 (Trained Nurse).  
*Miss Werfel,* 1892.

##### " SUKKUR AND SHIKARPUR, 1888.

Miss White, 1888.  
Miss Brook, 1888 (M.) (on sick-leave).  
Miss Gordon, 1891 (M.).  
Miss E. Dawe, 1892.  
*Mrs. Fynn.*  
*Miss M. K. Ghose.*  
2 Bible-women. 3 Native Teachers.

#### XVI. KASHMIR, 1888.

Miss Hull, 1887 (draws no salary).  
Miss Newman, 1888 (Trained Nurse).  
Dr. Edith Huntley, 1890.  
*Miss Judd.*  
2 Native Teachers.

### MADRAS AND SOUTH INDIA MISSION.

#### XVII. \*MADRAS.

##### HINDU WORK.

Miss S. Oxley, 1876.

*Miss A. Franklin.*

8 Bible-women. 18 Native Teachers.

## STATIONS AND MISSIONARIES.

### MOHAMMEDAN WORK.

Miss E. L. Oxley, 1876.

*Miss Sell*, 1892.

*Miss Emma Scott.*      *Miss Ruth Tallent.*

### CHINTADREPETAH.

*Mrs. Clarke* (Hon.).

*Mrs. Hensman* (Hon.).

7 Bible-women. 18 Native Teachers.

### VIII. BANGALORE, 1887.

#### MOHAMMEDAN WORK.

Miss A. M. Smith, 1887 (Hon.).

Miss Denny, 1891 (Hon.).

Miss Ewart, 1891 (Hon.).

Miss Lillingston, 1891 (Hon.).

*Miss G. Singh.*      *Miss Graham.*

*Miss Lambert.*      *Miss Harcourt.*

8 Native Teachers.

### " MYSORE CITY, 1892.

*Miss Lee.*

### " OOTACAMUND AND COONNOOR, 1885.

Miss Ling, 1881.

Miss Wallinger, 1886 (Hon.).

Miss Syngé, 1886 (draws no salary).

*Miss Field*, 1892 (Hon.).

5 Bible-women. 13 Native Teachers.

### XIX. \*MASULIPATAM.

Miss Brandon, 1875.

Miss J. Brandon, 1875.

Miss Digby, 1884.

Miss A. Bassoé, 1885 (on furlough).

Miss Jennings, 1892.

*Miss Lacey.*

*Miss A. Lacey.*

*Miss Grevorer.*

*Miss Harcourt.*

*Miss Kenrick.*

17 Bible-women. 35 Native Teachers.

### " BEZWADA, 1881.

School Work in connection with C.M.S.

1 Bible-woman.

### " KUMMAMET, 1889.

*Miss Turnbull.*

### XX. ELLORE, 1881.

#### TELEGU WORK.

Under the superintendence of Mrs. Pegg, C.M.S.

3 Bible-women. 9 Native Teachers.

#### MOHAMMEDAN WORK.

Miss Symonds, 1892.

4 Bible-women. 10 Native Teachers.

### " DUMMAGUEDEM, 1885.

Miss Graham, 1885 (Trained Nurse) (on furlough).

Miss Crooke, 1891 (Trained Nurse).

### XXI. \*TINNEVELLY.

#### PALAMCOTTAH.

Miss Gehrich, 1877.

Miss C. Blyth, 1886 (draws no salary) (on furlough).

Miss Thomas, 1887.

Miss Munro, 1890.

Miss Fitton, 1892.

*Miss Kember*, 1892.

42 Bible-women.

### XXI. SARAH TUCKER INSTITUTION.

Miss Askwith, 1881.

Miss Swainson, 1882.

Miss Walford, 1891.

### NORTH TINNEVELLY, 1881.

Miss Turner, 1891.

Miss B. Turner, 1891.

13 Native Teachers.

## TRAVANCORE AND COCHIN MISSION.

### XXII. \*TREVANDRUM.

Miss Blandford, 1862.

Miss Chettle, 1891.

Miss Bell, 1892.

*Miss Mitchell.*

*Miss Baker.*

5 Bible-women. 20 Native Teachers.

### " TRICHUR, 1881.

Miss Coleman, 1881 (Dispensary).

Miss E. Coleman, 1881.

8 Bible-women. 1 Matron. 8 Native Teachers.

### " COTTAYAM, 1882.

1 Bible-woman, 3 Native Teachers, and Schools under Mrs. Neve, C.M.S.

### " ALLEPPEY, 1883.

1 Native Teacher.

School under C.M.S.

ALWAYE ITINERANCY.

5 Bible-women. 1 Native Teacher under

Mrs. Caley, C.M.S.

## CEYLON MISSION.

### XXIII. KANDY, 1889.

#### THE CLARENCE MEMORIAL SCHOOL.

Miss Bellerby, 1889.

Miss Malden, 1892.

#### VILLAGE WORK.

Miss Scovell, 1892.

## CHINA MISSION.

### XXIV. FOOCHOW, 1884.

Miss Mead, 1890 (draws no salary).

Miss Leslie, 1890 (Hon.).

Miss Strong, 1890.

Miss Codrington, 1891.

Miss Bryer, 1891.

Miss Derry, 1891 (Trained Nurse).

Miss Fleming, 1892 (draws no salary).

Miss Burroughs (Hon.) 1892.

Miss Lloyd, 1892.

Miss Elsie Marshall, 1892.

Miss Hook, 1892.

Miss A. Hankin, 1892.

Miss Lee, 1892.

Miss Stewart, 1892.

### XXV. KU-CHENG, 1889.

Miss H. Newcombe, 1886 (draws no salary).

Miss M. Newcombe, 1888 (draws no salary).

Miss Weller, 1890.

Miss Nisbet, 1891.

### " KIONG-NING, 1891.

Miss I. Newcombe, 1886 (draws no salary).


Miss B. Newcombe, 1888 (draws no salary).

Miss Frances Johnson, 1889 (Trained Nurse).

Miss Rodd, 1891 (draws no salary).







## Dedication.

### To the Glory of God.

ALL ages bear their treasures to His feet,  
Their best and loveliest are His alone,  
All glorious things in Earth and Heaven  
meet

In solemn dedication round His throne ;  
Yet may we come with fearless  
trust to-day  
Our simple tribute at His feet to  
lay.

All generations call Him Blessed,  
and sing,

Gathered before Him, stainless,  
robed in light ;

They hail Him Lord, the Con-  
queror and King,  
Their voices peal from starry  
height to height ;

Yet through those thunders  
of immortal praise

He smiles to hear our faint  
and faltering lays.

And thus we venture here to dedicate  
This labour of our hands to Him alone,  
To Father, Son, and Spirit, uncreate,  
Eternal, and unsearchable, our own,—  
Our God, who poured for us His Soul in death,  
Our God, more dear to us than life or breath.

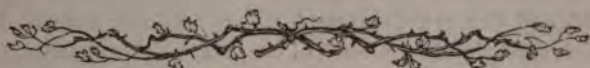
O may He send us glorious news to tell,  
In these brief pages sacred to His fame,  
Tidings of joyful labours, finished well,  
Of a great Empire conquered in His name :  
For, burning, breathless, through the shadows dim,  
The mighty heart of India waits for Him.

B. M.

(Author of "Ezekiel," "Elijah," &c.)

E. WILSON

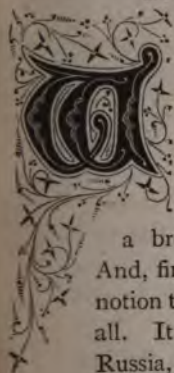
# INDIA'S WOMEN.



## "India's Women."

BY THE REV. T. A. GURNEY, M.A., RECTOR OF SWANAGE.

### PART I.



THAT idea is called up to the minds of most English people by these two words, now become so familiar to us? To feel any interest in the women of a land, we must first know something of the land itself. Try, therefore, to place before your minds some vivid picture of that wonderful country which lies like a broad, fretted leaf upon the warm heart of the southern seas. And, first of all, dismiss from your thoughts altogether the erroneous notion that India is, in the ordinary sense of the words, one country at all. It is, rather, a vast continent, equal in size to all Europe without Russia, and embracing conditions of life and nationality which are more diverse than any which the continent of Europe can furnish.

Pass over the top of that great snowy mountain scimitar, which shields India for a distance of 1500 miles on the north, and sweeps round to the southward on the east and west in a curve, which shelters her palaces and treasures from the fierce war-storms of Afghanistan on the one hand, and the surging flood of Chinese immigration on the other. The sight which you will see, if you can imagine your power of vision to be vastly extended, is the fair picture the first glimpse of which has seemed to each successive horde of Mongolian and Aryan, Greek and Scythic, Mohammedan and Afghan invaders the compensating reward for long months of toil and travail over icy Central Asian plateaus, in the pathless defiles of rocky, shadow-struck passes, and through Himalayan snows. It is the picture of a vast river-plain, as broad as from Paris to Moscow, where mighty Mother Ganges pours her vast stream through 1550 miles from a height of 13,800

feet above the sea-level to the waters of the Bay of Bengal, and spreads irrigation for 1300 miles on either hand—a vast level area teeming with a busy population, which thronged in its bazaars, or did homage to its sacred stream, in days when the forests of Germany and England still concealed as savages the race which was to win India for Christ. If to that vast plain we add its extensions on either hand in the land of the Five Rivers on the west, and the rice-fields, and silt-islands, and tangled forests of Assam, which spring up in the track of the resistless Brahmaputra, we have Northern India, hemmed in on the south by the Vindhyan Mountains, and sustaining on those river-plains a teeming population of 150 millions of people.

The various districts of this part of India alone represent, in size as well as sometimes population also, the chief countries of Europe. Bengal is about the size of France, with double her population; the North-West Provinces, with Oudh, are a trifle smaller than Italy, with a population half as large again as that of Italy; the Punjab and Sindh, with Kashmir and the neighbouring states, are larger than the whole German Empire, with about half the population. Beyond these river-plains you can descry, far to the southward, by a vision whose faith exceeds the power of common sight, a second great broken mountain wall, consisting in reality of several fragmentary and isolated but half-connected ranges, which we know collectively as the Vindhyan Mountains. Across those mountains, in the vast triangle shut in by the Eastern and Western Ghâts, and beyond them by the Bay of Bengal and the Indian Ocean, lies the second great division of India, the Deccan, or South, with a population of 100 millions, amongst whom some of the most successful of English Missions lie.

What is the soul of this fair body, whose broad brow wears the scimitar-shaped coronet of snow, and whose pearl-decked foot lies languidly on the azure wave of the soft Indian Ocean? Who are India's people? This will lead us to a knowledge of India's women.

The people of India are not one but many, for they speak 106 different tongues, and they spring from several distinct stocks, Mongolian and Non-Aryan, Aryan like ourselves, Arabian, and those confused and hybrid types which spring from a blending of one or other of these races. Together they form a vast blended but diverse whole of 285 millions to-day, a "museum" of living races in every stage of growth, in every form of savage and civilized life. The Non-Aryan hill-man with his polyandry, his human sacrifices, his worship of demons, his dread of ghosts, his blood revenge, his patriarchal and



even matriarchal customs, his wandering, unsettled life, his nomadic agriculture; the Brahmin, the last complex expression of ages of culture, religion, and self-control; the Mohammedan, cold and strong and scornful, standing aloof from idolatry and caste; the modern Bengali, keen-witted, subtle, a peasant by nature, a Hindu in faith; the stately Rajput of royal blood and ancestral dignity, and feudal tastes, warrior of a thousand heroic fights; the Parsi with his fire-worship and Towers of Silence, his banking and mercantile propensities; the Afghan, subtle, wary, relentless, standing, half-robber, half-trader, on the borderland of the new civilization—these are some of the elements of the India of to-day.

But half of India has still to be mentioned, and that half is known to us, not by its manifested influence among the races of India, but by one fact, and one only—the paralyzing influence of sex in an Eastern land. We think of the women of England as taking a most active part in all our religious, social, and political life. To how large an extent has our English life been modified by their influence! Who could mark out the altered current which would have been given to our history if at a certain moment the influence of woman had been suddenly excluded? Yet, if we omit the word "suddenly," that has actually happened in the course of Indian history. Through influences which are entirely due to Hinduism, the women of India have been deprived of a liberty and an influence which were once their birthright.

To-day, of the 125 millions of women and girls in India, it is said that only one in 800 knows how to read. In Buddhist Ceylon woman is free; but in Hindu India she is practically a slave, her life spent in jealously-guarded seclusion. Married in childhood, she passes into a house where she becomes the drudge and maid-of-all-work of her new relations; and should her boy-husband die, from that moment she lives under a curse, the object often of contumely, unkindness, and scorn, her only dress a coarse white garment, which, with the absence of all ornament, is the mark of her plight. Shut in the Zenana for life, hidden away and jealously guarded from all the life and thought and motion of the world, twenty millions of widows in India are at this moment wasting precious life in the sighs and aching weariness and bald despair to which the gross superstitions of modern Hinduism have condemned them.

How was it that a nation so intelligent and so amiable as the peoples of India are, could make such a terrible mistake, and blight the trees from which the fruit of a nation's life must fall? The answer to that question



is the explanation of many another marvel in India :—the hideous practice of Suttee, the countless infanticides of even modern days, the hook swinging, even now not quite suppressed, the murder of the infirm and aged by plunging them in the waters of the Ganges, the horrible burning *ghâts* by the side of the sacred stream, the human offerings, which have been only stopped now by the severest Government interference ;—they spring from that hideous and complex system of accumulated idolatry which we know as Modern Hinduism, at the closer study of which every instinct of toleration is exchanged for one of loathing and antipathy. They are the necessary parts of a faith which at this day holds in thralldom millions of the Indian people, and has kept its deadly grip upon the Indian mind in spite of every political change, and every attempt to carry other creeds by force of victorious arms, for fully 1100 years. That system rests upon a twofold basis, as a social organization and as a religious confederacy,<sup>1</sup> and it is as a social organization that caste, with all its consequences, is a necessity. From that system of caste, by a process which we need not follow out in detail, is derived the present degradation of Indian female life. And the women of India are being sacrificed in their millions to the supposed necessities of this creed, which has gathered to itself much that is most horrible from the old Non-Aryan idolatries, and falls like a huge, ever-lengthening shadow across the spiritual and social prospects of the India of to-day.

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### IMPORTANT NOTICE.

MOST of our readers are probably aware that Mr. and Mrs. Wigram have kindly promised to give 1000*l.* towards forming a Capital Fund, if 8000*l.* more is raised for this object by the close of the year, 1892.

The sum of 2643*l.* has been already received or promised, and it is guaranteed that every penny received for the Capital Fund shall be invested and not used for current expenses.

As the offer expires on December 31st, the Financial Secretary requests he may *at once* be informed of any promises of help or gifts that have been received, as he must acquaint Mr. Wigram of the success or failure of this effort to place our funds in a satisfactory condition.

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<sup>1</sup> See Sir W. Hunter's *Indian Empire*, 2nd ed. p. 192.

## Ghulam Akbar.

*A Mohammedan Convert called Home.*

*Landour, September, 1892.*

**I**N late years no worshipper in the Amritsar Mission church has been more regular or constant in his attendance, no frequenter of the Lord's Table more devout, than he of whom this little sketch is given. And yet up to February, 1887, Ghulam Akbar had never heard of Christ except through the distorted medium of the Koran. A son of a *moulvie* in Pakli, on the Afghan and Kashmiri frontiers, he was not only brought up a strict Mohammedan, but well taught and trained in all Mohammedan theology. This led to his following his father's calling, and adopting the life of a religious teacher, beginning, however, at the lower rung of the ladder as *mullah*, or expounder of the sacred writings.

His religion failed to satisfy him ; questionings arose in his mind which all his Moslem theological books could not answer ; *sin* in all its hideousness, sin with all its penalties was ever before him, a heavy burden which no amount of fastings and prayers, or repetition of the Koran availed to lighten. It had come to be a question of vital importance with him, "What must I do to be saved?" And at the right time, the Spirit of God who had thus awakened Ghulam Akbar's soul, sent a messenger to him with the answer.

Returning after furlough in the autumn of 1886, I, as a missionary of the Church of England Zenana Missionary Society, was sent to pioneer in Hazara, an almost untouched district in the northern Punjab ; of which Pakli before mentioned formed a part. My steps were first guided to Haripur, the chief town of the district,



GHULAM AKBAR.

where a Government bungalow had kindly been placed at my disposal for ten days or so. Ghulam Akbar was then *mullah* of a mosque in Haripur. Before I had been there a day, I found I was known all over the place as the *Padri Miss Sahiba*, who had come to teach the Christian religion, and numbers followed me about when I went outside.

Ghulam Akbar, however, was not one of these. He casually heard of me in the bazaars, and the thought flashed into his mind that here was an opportunity to find out whether Christianity would help him. On returning to the bungalow in the evening, after some hours' work in the town, I found him waiting outside; a tall figure with a diffident expression of countenance, wrapped in a large dirty white sheet or *chuddar*, with a number of books under his arm. How well I can see him now, salaaming with his forehead to the ground! As he squatted on the floor with his books carefully arranged in a row in front of him, one by one he touched them as he said, "Here is the Koran, here is so-and-so and so-and-so," mentioning various Mohammedan controversial and theological works; "but these do not tell me what I want to know. I am such a sinner; how can I be saved?"

Wonderful confession for a Mohammedan! How I trembled at the responsibility of dealing with this seeking soul! And communication was so difficult, his language being a mixture of Pushtu, Persian, and Urdu. I cried mightily to the Lord to help us to understand each other, and I am sure He did give special help each time we talked together. Day after day he came, not once, but twice, and sometimes three times in a day, and Christ was the Magnet that drew him. I think it was at the close of only our second interview when he electrified me by standing straight upright, with his hand on his heart, and a solemn expression on his face, and making the confession, "I believe that Jesus Christ is the Son of God; and that He is my Saviour."

After that I taught him as a Christian. He was deeply interested in the Creed, which I explained to him clause by clause. He learnt the Lord's Prayer by heart, and we studied some of St. John's Gospel. But alarms came. The Hazara Mohammedans are very bigoted, and think little of taking life. Ghulam Akbar was threatened and warned to keep away from the *Miss Sahib*. He took to coming after dark—"my Nicodemus," I called him then; also my stay in Haripur had come to an end. At his own request, I gave him an introduction to Mr. Jukes, the C.M.S.



missionary in Peshawur, and with a Bible and other Christian books I had given to him, he made his way there.

Received kindly by Mr. Jukes, he was for a short time under instruction, and then, frightened by the threats of his co-religionists, I heard that he had run away. I went on praying for him, and later on received the news that, ashamed of his cowardice, he had returned to Peshawur and was again receiving daily Christian teaching. This went on till June, and then some illness compelled him to return to his home at Pakli. Afterwards I learnt that while in delirium from fever, all his Christian books were taken from him and thrown into the river. But the Word was in his heart, and the months that elapsed only served to root and confirm his faith in Christ. I heard nothing of him till October, and then came a long letter from him, telling me of all that had occurred, entreating to see me, and concluding by saying his one earnest desire was for baptism.

My next meeting with Akbar took place at a rest-house about sixteen miles from Abbottabad. He was acting then as *mullah* of a mosque in a village near by, but he implored me to help him to give up a livelihood which was now so utterly distasteful to him and repugnant to his feelings and conscience. Deeply interesting talks we had, and I felt he had so grown in faith and knowledge, that he might well be allowed the wish of his heart. So turning his back for ever upon home, friends, and kindred, he followed me on foot forty miles to Haripur, where I was again working for a short space. But this time the opposition from Mohammedan *moulvies* and others was so strong, that it was unwise for him to remain there, so I sent him to Amritsar to the kind care of Dr. Clark, who placed him as an assistant in his Mission Hospital. A month later he was baptized in the Mission church, on January 1st, 1888. For four and a half years his steady Christian walk has been known to many. Carefully taught by Dr. Clark, he grew in grace and in an earnest desire to win others to Christ.

Twice an uncle of his came from Hazara, the first time with the intention of drawing Akbar away from Christianity if he could; the second, as the latter gleefully informed me (for I was back in Amritsar at that time, and in constant intercourse with him), to hear more of what he had heard on his first visit. Once Akbar went to the hills with Dr. Clark, and on his return he asked me to give him another Bible, having left his behind with a *moulvie* in Kulu, with whom he had had many deeply interesting conversations and religious discussions.

But the Lord had need of His servant elsewhere. In the beginning of this year his health began to fail, and he had much suffering to undergo. In May he was sent into Kashmir with his wife for change of air. Here an operation relieved him, and on July 17th, on the occasion of the baptism of his little son, he returned thanks in church for the measure of health restored to him. Six days later he was seized with cholera, and died peacefully on the 25th. Mrs. Perkins, then in Srinagar, says of him that of late his faith had been particularly clear and bright. Only a short time before his death he had spoken to her of the great comfort those words were to him, "Lo, I am with you alway;" and to others when taken ill, he spoke of the immense rest of his trust in Christ. In answer to a Christian brother who asked him if he had any care or anxiety, almost his last conscious words were, "Why should I, when I am in the arms of Jesus?"

May Ghulam Akbar be the first fruit of many from Hazara who shall be gathered into Christ's fold!

MARGARET SMITH.

*A C.E.Z.M.S. Game*—on much the same lines as "quartettes," and bringing in the names of many of our missionaries—was invented and played by some of our workers during their summer holidays, and is now for sale for the benefit of the Society. Price 1s., post free 1s. 3d. Orders, prepaid, will be gladly received by Miss Sandys, Manorside, Leigh Road, Highbury, N.

"It is scarcely a figure of speech to say that 'woman is the corner-stone of heathenism.' Notwithstanding their degradation, heathen mothers have immense power over their sons. The fear of a mother's curse prevents many Chinamen from listening to the claims of the Gospel. An intelligent Hindu exclaims: 'It is the women who maintain the system of Hinduism.' Christ and His Gospel are the only levers that have raised the nations. But in all the Orient only a woman's hand can adjust these levers to the corner-stone."—*Medical Missionary Record, September, 1892.*

"THE young Emperor of China—only eighteen years old—is blessed with many wives. Immemorial custom, which is almost the same as law in China, allows the emperor three wives of the first rank—the central, eastern, and western empresses—six of the second rank, and seventy-two women slaves. The central empress, although the highest in rank, is said to be neither so able nor so beautiful as the others, but was given her place by the Empress Dowager, her aunt, during the young emperor's minority. It is stated, also, that the Manchu women do not bind their feet, so that there is not a bound-footed woman in all the palace. That would be a happy day for the women of China if the court custom could extend over the kingdom."—*Life and Light for Women.*





### Active Service at Home.

**T**HE problem of arranging and providing for the annual C.E.Z.M.S. meetings, lectures, exhibitions, &c., becomes yearly more and more intricate as the number of Associations increases, and in carefully reviewing what has been done during another autumn, we feel what cause we have to very heartily thank all those who have so readily co-operated in solving the problem. The burden of the work falls most heavily upon the missionaries at home on furlough, but the Association Secretaries and others also bear their part; and, as the labourers at home and abroad are thus thrown together in one common effort, they realize more of each other's needs and anxieties.

After a recent experience of Deputation tours, a missionary, referring to the thoughtful planning of the Association Secretary, says: "We owe them a debt of gratitude for taking the trouble and anxiety off our hands; they make everything so easy, leaving us nothing to do but to deliver the message;" and, recognizing the many difficulties connected with the carrying out of their duties, she suggests that the names on their list should be divided on the Prayer Cycle as the foreign stations are, that the home and foreign workers may be drawn more closely together in the bonds of prayer and sympathy.

In the thickly populated districts of the North, the Misses Graham and Valpy found more engagements arranged for them than they could well get through, and when the advertised Deputation failed, the Bishop and

Mrs. Royston and Miss Hammond most kindly took her place. Mrs. Greaves also gave some addresses in the same part, and had some cheering gatherings of workers. It would occupy too much space to dwell upon details, but a fact worthy of notice is mentioned by Mrs. Bardsley of one village in Yorkshire where she held a meeting: the place, which is quite a small one, with a population of about 500, sent up over 17*l.* to the Society last year, and the sum of 22*l.* 12*s.*, the greater part of the proceeds of a *Gleaners' Union* sale, has been recently forwarded towards the Capital Fund.

Coming further south, Lincolnshire has been visited by Miss Valpy, the Rev. R. H. Maddox, Miss Eardley, and Miss Graham. Weather and local causes reduced the number present in several instances, but in others "real sympathy" was apparent. In Suffolk, Miss Blyth had some encouragement, and held a first meeting in a village where some poacher lads, who might have proved a very disturbing element, gave her a most attentive hearing. In Leicestershire, Northamptonshire, and Bedfordshire, Miss Gore and Miss Cotton have shared the work with Miss Blyth. "Awakened interest" was apparent in Leicester; a new opening made at Duston; at Thorney a steady increase of funds was reported; and at Woburn Sands a large drawing-room meeting was held, at which the Duchess of Bedford was present, and became a subscriber and ordered a copy of *INDIA'S WOMEN*.

In Hereford, Worcestershire, and Gloucestershire there are signs of increased vigour. At Droitwich, Miss Blyth had a good hearty meeting; several clergy were among the audience, and the organist of St. Nicholas Church, with a number of boys, led the singing. At Cheltenham, Mrs. Greaves found ready listeners. In response to Mrs. Wilson's invitation, her drawing-room was filled with influential people, the Rev. P. Smith being in the chair, and nearly 8*l.* was collected. A public meeting had been held in Mr. Smith's parish the previous day, and on the following day the Y.W.C.A. members listened to an address, and expressed the wish for another visit when one of our speakers could be spared. At Selsley, near Stroud, the Rev. G. Tonge was allowed to preach sermons on behalf of the C.E.Z.S. for the first time, and it is hoped that an Association may in time be formed there.

In Devon and Somerset, earnest efforts have been made by the Misses Carey, Harding, and Hobbs. The Exeter C.E.Z.M.S. Anniversary was marked by a new departure. On Friday, October 28th, a Service in aid of



the C.E.Z.M.S. was held in the Lady Chapel of the Exeter Cathedral. The Rev. Canon Trefusis read a Litany of missionary intercession, and the Rev. G. Tonge delivered a short address on St. Luke. In the afternoon a well-attended Meeting was held in the Chapter House, when Canon Trefusis very kindly took the chair. The meeting was addressed by Miss Harding, from Bengal, and the Rev. G. Tonge. In the course of her most interesting address, Miss Harding told of a woman who, although she listened with deepest interest to the story of salvation, refused to believe there was *no other way*, for she said, "If that were true, surely some of the English *Mem Sahibs*, who have lived so long in Calcutta, would have come long ago to tell me." She also told her audience of an educated Hindu gentleman who had said to her, "Tell those English sisters of yours that the women of England are keeping back the women of India. Tell your sisters not to send you out by twos and threes, but by hundreds. I have watched ; I have seen how God has blessed you. If you will, to-morrow India may be yours."

The Weston-super-Mare meeting was considered particularly successful, "the best attendance they have ever had, and the largest collection," *gl. 2s. 6d.*, and a fresh start was made at St. Mary's Church, where Dr. and Mrs. Paget Blake invited friends to hear an address from Miss Carey, and names were given in for a working party.

In Hampshire, Miss Carey had good meetings at Winchester, Boscombe, Bournemouth, &c., and it seems probable that a D.W.U. branch may be formed at St. Mark's, Southampton. In Dorsetshire, Miss Good speaks of warm interest shown at Dorchester, and of an encouraging opening at Portland.

When the C.M.S. Deputation to the Colonies is carrying on such an important work, our readers will like to know that the same field is not overlooked by the C.E.Z.S. Miss Rainsford Hannay gave a number of addresses in Sydney, Brisbane, and Melbourne during the summer and autumn, to Sunday-schools, Bible-classes, Y.W.C.A., *Gleaners' Union*, G.F.S., &c., &c., and the Hon. W. Sugden is now representing the Society in British America. Though the passage out was a very trying one, she managed to enlist the sympathy of her fellow-passengers in her errand ; she has received a kind welcome in Newfoundland, and the one difficulty at first seemed to be to fulfil all the engagements pressed upon her. Miss Sugden expects to devote some months to this tour, and she may possibly even get some openings in the States.

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## A Many Tour.

BY MISS ROSE.

"Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass."



IRM and solid is the rocky boundary that skirts the picturesque shores of the Isle of Man, but firmer still is the precious promise of our Lord's abiding faithfulness.

So we felt throughout our little tour, which was a chain of mercies and of answered prayers from beginning to end. Before I went over, my indefatigable co-worker, Miss Hammond, had already introduced the missionary element by holding a Zenana meeting amongst the children on the sands of Port Erin, and also by starting a band of the D.W.U. at Douglas.

On September 14th we commenced work in earnest by assembling our first Committee. Mrs. Straton, wife of the Bishop, took the chair as President of the Auxiliary, and continued throughout the whole tour, by presiding at local meetings and by expressing her sympathy and willingness to help, to keep the missionary stone rolling.

A hearty prayer-meeting on the Thursday evening at the Y.W.C.A. Rooms, Douglas, was the next gathering, and from it we dated the secret of all our success. Our first meeting at Ramsey was the subject of much prayer, and proved a most successful start to the tour. An energetic lady was appointed Treasurer, and a new impetus altogether was given to the work. Meetings every day followed in quick succession in various parts of the island. The Douglas public meeting was cheered by the presence of the Bishop as chairman, Mrs. Straton, as President, occupying a seat on his left hand. The Rev. C. W. A. Clarke, of the Robert Noble College, warmly advocated the cause of the C.E.Z.M.S., and tables of books, photographs, and curios brightened the large and most comfortably arranged room.

Each day seemed gladdened by some token of missionary interest and active sympathy. Three schools in Douglas responded to our invitation, and bright, happy meetings were held in each.

Whether in a small drawing-room, cleverly arranged to contain a great many chairs, or in a rustic schoolroom lighted by oil-lamps, or in a large, airy town-hall, a feeling of energy and business amongst the local workers seemed to say, "We have done all we can to give you a warm welcome."

One lady from Ireland, amongst the visitors of the Y.W.C.A., kept the

missionary flame alive by her energy and ingenuity; she set apart one morning for cake-making, and charged an entrance fee to the kitchen of one penny for the cooking lesson. A tray full of well-baked cakes were sold at a good profit, as the result of the morning's work.

Bright counterpanes knitted for Kashmir are a great feature in our Manx meetings. During dark winter months, the fingers of old and young speed on this branch of the good work, and one aged friend accomplished a quilt entirely herself.

Little gifts of fruit and flowers spoke more than once of the kindly hearts of those who could not cheer us with funds.

One day we visited a small mountain cottage. The good woman who lives there is caretaker of the little church close by, and her cottage is the meeting-place where a number of parochial needs, from vestry downwards, are under discussion. Here we found the C.M.S. Annual Report and a C.M.S. box on the well-polished oak dresser. Our hostess refused the little gift we pressed upon her when leaving, and pointing to the silent brown monitor from Salisbury Square, exclaimed in her strong Manx accent, "Put it in the *B-a-ax*."

I have not yet spoken of Miss Graham, our Deputation, a dear missionary sister from Dummagudem. Her humble, trusting faith carried her through this first, and to her, trying tour of Deputation work. Her quiet words led us to anticipate much that she left unspoken, and to feel deeply her real worth in the mission-field.

Shall I touch on the wondrous loveliness that surrounded us in that little island?—the dull black rocks, swept round with white surf, the vast expanse of the now calm, now agitated waterway. One morning we looked on the Calf lying in the autumn mist, in a sort of sleepy grandeur. The departing tints of the purple heather, the lingering glories of the golden gorse, fantastic sprays of blackberries, patches of the rich yellow corn-marigold—all blended in a rich harmony of colour. Out to sea, point beyond point, inland summit above summit, clear bright sand-line, exhilarating air. Even earth's loveliness may be comprehended in "All things are yours," and, as God's children, we received them and enjoyed them.

As the work of the winter advances, the happy memories of this little tour, thus recorded, will, it is hoped, incite us, as a band of Association Secretaries, to prove the secret contained in my opening text—"Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass."



### “They Rest from their Labours.”



WE have to record with much regret the recent death at Bournemouth of Lady Gwydyr, who since the year 1881 has been one of the Vice-Presidents of our Society. Ever since the foundation of the Society in 1880, she has acted as Treasurer and Secretary for the County of Suffolk. Her warm interest in the work continued unabated to the last, and it will not be easy to supply the place left vacant by her translation to the higher service in the immediate presence of the King.



Another honoured friend has just been taken from us. Mrs. Perry, the widow of the late Bishop Perry, of Melbourne, was called to her rest on December 2nd, the first anniversary of his decease. She has been, since 1884, President of the St. John's Wood Association, and in 1886 became one of our Vice-Presidents. To the last ; she watched with special thankfulness the growth of Missionary interest in the Australian Colonies.



We have also lately heard of the home call of one who, for a short time, was a worker in the foreign field. Miss Penny went out as a trained nurse in the autumn of 1888, to work in connection with the Mission at Bangalore. In the following year she was transferred to Kummamet, in the hope that the climate would suit her better than Bangalore. She enjoyed her work, and many people came to her for medicine, but after a short time she became very ill, and to her great disappointment she was obliged to return to England, and finally to abandon the hope of working in India. In May of this year she went out to take up district nursing in Worcester, Mass., U.S.A., where nothing of the kind had been ever attempted. Her efforts were favourably noticed by the local papers, and a successful and useful career seemed to be opening before her. But it pleased the Master, whom she served, to take her to Himself. Only two days before the operation, to the effects of which she succumbed, she gave an address to the nurses and doctors of the hospital on the work in India.



We have received an “In Memoriam,” which space makes it impossible to print in full, of a young home worker who, just as her hope of be-

coming a missionary of our Society seemed about to be fulfilled, was called to higher service in heaven. From the age of nine, Edith Frances Lees kept unwaveringly before her the hope of being a Zenana missionary. With this object she threw her whole heart into learning anything that would qualify her for foreign service, and finally, during last February, entered a hospital for training in nursing. Just after her twenty-first birthday she wrote from the hospital: "I know a missionary is much more useful who has some medical knowledge, so I want to learn as much as I can whilst I am here." Her mother writes: "A mild attack of scarlatina, with no alarming symptoms, and which was decidedly better on the fourth day; a sudden failure of the heart's action on a beautiful Sunday morning, July 24th, and, without a struggle or a pain, she found herself face to face with the Master, Whom she had so faithfully served and so fervently loved.

"In the pocket of the last dress she wore were these words in her own handwriting on a scrap of cardboard: 'I will never leave thee nor forsake thee. If ye shall ask anything in My Name, I will do it. He is faithful that promised'—very possibly the last words she ever penned. In her death I am sure the C.E.Z.M.S. has lost an earnest and devoted worker. What young people will come forward to fill her place? It is indeed a glorious work, and to those who fulfil our risen Lord's last command, has He not promised His perpetual presence?"

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## Practical Papers for Home Workers.

### I. AN OBJECT LESSON.



ANY of our readers have visited Missionary Loan Exhibitions, and have learnt from what they saw and heard there new lessons of the darkness and cruelty under which the greater part of the world still groans, and at the same time they also saw, in the beautiful handicrafts on view, fruits of the intellectual and artistic powers with which God has richly endowed many of these suffering heathen—powers which, when the knowledge of the Lord shall cover the earth, shall be dedicated to His honour and glory.

But, in visiting such exhibitions, we learn not only the ignorance of the far-away heathen, but of Christians at home. Nothing less than the evidence of their own tongues could convict a certain proportion of the newspaper-reading British public of knowing so little about China, or even of



its own Indian Empire, as to believe that Chinese ladies are born with "golden lily" feet, that all Indian widows are still burnt on the funeral pyre, and that Zenanas are like palaces in the *Arabian Nights*, furnished with luxurious divans and costly draperies.

"Seeing is believing" is an old saying, and C.E.Z.M.S. workers who wish to instruct others through the eye can now secure the loan of the Society's interesting collection of Indian and Chinese exhibits, and organize small exhibitions in their own parishes; and if space allows, and a little extra expense be practicable, they can borrow the full-sized model of a room in a Bengal Zenana, with native furniture and lay figures.

Any one wishing to know more about this collection should apply to the Central Secretary at the Society's Office, 9, Salisbury Square, London, E.C. For this paper, a few hints will suffice to those who would wish for such an exhibition:—

I. The spiritual aspect of the work should be always in view, the aim being that all who come may be stirred up to do more for those still without God in the world, and for this, earnest prayer should be made.

II. Besides spreading general information, definite results should be secured, and those interested asked to do something more than before, the *something* being defined by the worker who makes the appeal, in accordance with the opportunity and ability of her hearers—it may be to form a new C.E.Z.M.S. Association, or perhaps only to dress a doll.

III. The workers must of necessity be themselves well informed. They should know something of the different parts of India where our missionaries work, and the manners and customs of the people they teach; much can be learnt from *INDIA'S WOMEN* and the Society's other publications, and a little prayer and a little pains (*little*, because we write for busy people) can accomplish great things.

Some of the most successful "object lessons" have been small exhibitions combined with evening converzationes in poor, work-a-day parishes, where warm hearts and large purses were not united, but where offerings out of slender means were sanctified by prayer and faith, that many might share the true riches.

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As our December Committee did not take place till the 7th of the month, and as it is important that the January number should be in the printer's hands in good time, we are obliged to hold over our usual summary of the proceedings of the Committee till our February Number.



**T**HE title "Abroad" is sufficiently comprehensive to take in all the lands beyond our own little islands. But in this magazine its meaning is limited to India, Ceylon, and one province of China, Fuh-Kien—limits, however, which include upwards of two hundred million women and girls, of a variety of races, too often unrealized; for even yet, numbers of the reading public broadly divide the population of the world into Black and White. Our fifty stations embrace Missions to women of many shades of colour, whilst some of the different races in India, without reckoning China and Ceylon, are more widely distinct from each other than Europeans are from Hindus.

Our head-piece is a group of types of girls and women of India, whom nothing less than Christianity could draw so closely together. High caste, bejewelled Hindus on the left, ordinary scholars in a Hindu Mission school in Masulipatam in front, and face to face with them, specimens of the Aboriginal Hill Tribes of the Gonds, whilst highest in the back row is a woman of the degraded, though, in appearance, dignified, Todas of the Nilgherry Hills. These are only a small proportion of the varieties of India's Women, present and future.

In counting our Mission stations it is impossible to avoid lingering over the first on the list, in doubt whether Calcutta can be reckoned as one station only. The scenes of our missionaries' labour extend beyond the Native quarter of this City of Palaces, for the surrounding villages have called, and not in vain, for schools for the children, and home teaching for their secluded mothers.



## THE CALCUTTA NORMAL SCHOOL.

The glass window of a beehive can hardly disclose a scene of greater activity than a glimpse into our Mission Boarding-schools. The Normal School, Calcutta (the largest building in the photograph reproduced below), is second to none in energy. It is the place not only for educating Christian children, but for training workers. Year by year, students pass from under the care of the Lady Principal, equipped for service.

The history of the Calcutta Normal School was given in detail in our last volume in a series of papers entitled, "The Early History of Missions in Bengal;" it is sufficient to say here that it was the seed from which our Society sprang, and the Parable of the "Grain of Mustard Seed" comes to mind when we consider what God's blessing has wrought through its means. The latest chapter of its history, written for this Number by Miss Hunt, the Principal, justifies the earnest efforts of its founders, who in the early days of Missions to Women, planted it in faith.



The Normal School.

BY MISS HUNT.

"Do good, despairing of no man," is the motto that presses upon us as we look back over the year's work, and try to give an account of our stewardship. Many of those over

whom we had grieved, fearing that they had dropped out of the list of God's workers, are now doing good service in His cause. We may well bless God for His loving patience,



and wonder at the variety of means He uses to carry out His purposes of grace. These things can find no place in print, though we are sure that they are already recorded in heaven.

At the end of 1891 we sent up four Normal School students for the Government Examination at the Senate House, two of whom passed, one in the High School and the other in the Middle Scholarship Standard, the former including an examination in the art of teaching. One of these students is now working with Miss S. L. Mulvany in

the Mohammedan Mission, Calcutta; another with Miss MacGilliwie in the Scotch Mission; the third has gone to Glasgow for medical training; the fourth married, but has been doing voluntary work from her own home for our Society.

The work re-opened after the New Year, under the new rules, with one student, who is still in training. As the special work that Miss Eleanor Sampson had done here so faithfully and well was at an end, she was removed to Krishnagar, and Miss Edith Sampson came to us in her stead.

#### *The Native Training Class.*

The numbers in this class have kept up well throughout the year, and the results of the examinations at the end of 1891 were so satisfactory that we were able to raise our standard in all three divisions. Eight teachers passed out at the New Year to work in various stations, and one was sent to Miss Fallon during the session, making nine in all.

The year has been a period of trial for dear Miss Roy, on account of the prolonged illness of her beloved mother, but by God's grace strengthening her, she has been able to carry on her work

here, while spending all available time at her mother's bedside.

In April last, Miss Harrison took her well-earned furlough of six months, which she has spent in Kashmir. It has been rather a change of work than a holiday, and we can well understand what a comfort she has been to Miss Hull during the terrible visitation of cholera,<sup>1</sup> and we feel sure that she will say, "To do the will of Jesus, this is rest." We hope to welcome her back before this is in print. Miss De Cruz has carried on her work in every way satisfactorily.

#### *The Central School.*

Miss Edith Sampson has spent much time and care on this school, and on the teachers under training, and we trust that the methods learnt

by her at the Home and Colonial Institute will tell for good on all our Bengali schools, as these girls pass out into the work.

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<sup>1</sup> See INDIA'S WOMEN, vol. xii. p. 387.

*Bible-work in the Zenanas.*

Between three and four hundred visits have been paid to the Zenanas in the neighbourhood during the year by our Bible-woman, Rachelmonie Biswas, and myself. Sometimes we work together, and sometimes in different parts of the district. We have met with the greatest encouragement, for although we teach nothing but the Bible, our visits are received with eagerness, and a great many new houses have been opened to us.

In one house where we give a Bible-lesson every week, the little granddaughter, a wee thing of about three years of age, repeats a little Christian catechism, such as any loving English mother might teach her child. One day when I went to see this family, they called me eagerly "to hear what baby says:"—

*Question.* "Who is your Saviour?"

*Answer.* "Jesus." *Q.* "What did Jesus do for you?" *A.* "Saved me from my sins." *Q.* "How did Jesus save you?" *A.* "He died upon the Cross for me." *Q.* "Where is Jesus?" *A.* "In heaven." *Q.* "Does Jesus love you?" *A.* "Yes."

This they make the little one say every day in her little lisping voice. The first day the maid-servant said, "Oh, she will soon forget that;" but the child said, "No, I will never forget." All this the grandmother told us with the greatest joy. The young father was a student at the General Assembly's Institution, and he does all he can to help his wife and mother; but the head of the house, though a

very kind man, clings to his old religion.

In another house the *Babu* and his wife both believe in Christ, and have given up idol-worship, but as their bread—humanly speaking—depends on the husband's work in a Hindu master's shop, they shrink from baptism. They have not yet risen to the faith that can trust God for earthly support! We believe, however, that before long this faith also will be theirs. They have two daughters, formerly pupils in our Central School, who are now married to Hindus; both girls remember lovingly what they learnt in school. Will you pray for them and their husbands, that this family may not be divided, but found complete by-and-bye in the Kingdom of Heaven?

Let me mention one more family. Some years ago, a young *Babu* and his wife began to pray that they might learn how to worship the true God. After a while they cast off idols and called on One God, after the manner of the Brahmos. The husband is an educated man, master in one of the principal schools in Calcutta. He taught the Bible as a class-book, and read it for himself. "The Bible is indeed the Book of books," he said to me, the first time I met him, "and next to it, my favourite is the *Imitation of Christ*." It is not strange that they could not rest in Brahmoism. One day the *Babu* brought his two little girls—such sweet little creatures—to our Central School and asked us to send for them each day.



Every few days they brought a bouquet of roses for me, so I thought they wanted a visit, perhaps, and went to see their mother. She said, after we had a little talk, "God has sent you; I have been so longing for some one to come and tell me about these things."

The Rev. J. Ilsley Charlton, C.M.S., has visited the husband, and we feel, one step more, and this whole family will be numbered among the people of God. Pray for them, too, that all doubt and fear may be taken away, and they may openly confess their God and Saviour Jesus Christ.

### *Two Baptisms.*

In January there was a very interesting baptism in connection with our work. A young woman of the *Gōdā* caste, was led, in God's wonderful mercy, the very first time the message came to her, to desire to know Christ, and to ask shelter from us. We think her father may have been a secret believer, who had never the courage to confess his faith to his family, though they say he called always on the One God, and would have nothing to do with idols. Perhaps he prayed for his only child. The request being an unusual one, we took the girl on probation, keeping her apart for a while, but finding her conduct gave evidence that she was really seeking salvation, she was allowed to mix with the Christian girls, and earn her support by helping to cook for them. She made rapid progress in reading and writing, besides taking in the truths of God, and after being examined by Mr. Charlton, was baptized in Christ Church during the morning service there. The most wonderful part of the story is yet to come. At her request we wrote to tell her mother and husband of her baptism, and after a few days they came to see her, evi-

dently overjoyed to find her again. They are small farmers on a well-known rajah's estate, the other side of the Hughli. We visited them at their house, and found them to be in comfortable circumstances, living on what would be called a small farm at home. It appeared that since her marriage, at the age of seven years, the poor girl had been subject to fits of mania, and when these came on she would run away from home, and they had the greatest difficulty in finding her: in this way she had left them, when she heard God's call and was led here. In the intervals she was most gentle and intelligent, as her work here showed, and they were so struck with the great change in her, and her earnest entreaties to them to come to Christ, that they went away saying they would worship no other God but hers.

In this way they came several times to see her, and attended the services at Christ Church. After a time, at their earnest request, she went home with them, and very faithfully taught them the lessons she had learnt here. The neighbours said to them, "Now your daughter has become *holy*, she will have no more fits," but, sad to

say, she is not quite cured. Once when with us she ran away for a short time, and once since she went home, but the mother and husband are trying to sell their little homestead and crops, and will come into Calcutta for regular instruction, as they hope to be baptized. They are most honest and independent, never asking for help of any kind, except teaching; they even declined taking money to pay their *gari* hire, saying they were able to pay it themselves. We are sure, therefore, that they are not coming from any sordid motive. Is it not another instance of how God can use the weak things of this world to bring about His purposes?

Another baptism has rejoiced us very much.

A Hindi-speaking boy of eighteen years of age was baptized in the Old Church on Sunday, October 16th. He came to us last May, and although he was a Hindu, he was willing to work as a *khidmatgar* (table servant) to earn his living while on probation. We felt it was a hard test, and were so thankful that he stood it. He belongs to a respectable family in the North-West Provinces, and on his father's death, found himself in possession of a little money, with which he determined "to see the world." A servant of his father's, and two other young men, set out with him, but he seems to have been the only one of the party who had any money. At a village not far from his home, some friend of the family saw the little company, and threatened the three friends with all sorts of punishment if they

led this boy away. The threats were so effectual that they ran away, and he was left alone. Nothing daunted the young fellow went to Indore and then to Bombay, Raipur, and other places, staying some time in each. At last he met with a tract, at a railway-station, which exposed Hinduism and the stories of the gods. This made such an impression that he determined never to worship idols again.

After this he was taken ill, and fell in with some Roman Catholic Native Christians, who taught him much, principally by the help of pictures, and he was almost persuaded to be baptized; but something led him to wish to come to Calcutta first. On arriving here he made inquiries for Christians, and was directed to Dr. Macdonald's house; no one was at home, and the servants told him to go to another gentleman of the Free Church Mission. On the way our servants met him, and he was brought to me. He stayed for a night or two with our Christian *Khansamah*, and then I asked him if he would work under him, and, if so, he would teach him. He took a little time to think over it, and then threw away his Brahminical thread—the precious sacred sign of being "twice-born"—and decided to do so. He read each day with me, and on Saturdays with the catechist, and had interviews with some of the C.M.S. missionaries, and at length it was decided to send him to the Bhagulpur school to be taught and prepared for baptism.

He wants by-and-bye to be a preacher



to his own people, and his diligent study of the Bible will fit him for the work, if God has indeed called him to it. We hope after another year or so at school, that he may go to the Divinity College at Allahabad. He has a mother and brothers, and a child-wife, but has resisted all their entreaties to return. He says when he is a little older and knows more, he will go and try to teach them and to bring his wife away.

Before closing I must mention that the Bengali Zenana work and all the schools in the city of Calcutta have been added to our charge. The staff as it stands in the table of statistics includes the workers who have just joined us.

P.S.—I cannot close this report without grateful thanks to the many friends at home who help us by their

prayers and kind gifts. The young ladies of the Brownhill Court School have helped us by paying 1*l.* per annum towards the training of a Bengali teacher; those of Worcester House, Clifton, and Howell's School, Llandaff, with dolls and toys for prizes, and other work. The Daybreak Workers' Union kindly helps us to educate little Charucilla Singh, whose father died last spring. The account of his happy death has already appeared, or should have found a place in this report. Mrs. Hughes, of Southampton, Miss Hall, of Shirley, and many other kind friends have given us substantial proof of their interest in our work. Miss Adams, of *Nain-i-thal*, has kindly undertaken the support of Charucilla's mother until she has learnt enough to earn her own living, and Miss Charlton and other friends are educating Jogendra, the little brother.

### Bengali Work in Calcutta.

By MISS M. E. HIGHTON.

The year that is closing has been one of much change and of heavy responsibility, but over each day as it arose, we have seen shining in letters of gold, "The Lord helped us."

The seed has been sown beside all waters, sheaves have been gathered in, fruits of the Spirit manifested in converts and workers, and where shadows have fallen amid the sunshine, they have led us to see more clearly the shining of His Face.

#### WORK IN THE CITY OF CALCUTTA.

##### *Zenanas.*

The houses we visit in Calcutta may be divided into two classes: (1) Those we visit with the sole object of giving a Bible-lesson; (2) Those we visit for regular secular teaching in addition to the Bible-lesson. Among those of the first class, two have been, we believe, for many years and are now, Christians at heart, but lack faith

and courage to cut themselves off from Hindu society by confession of Christ in baptism. In their home this mother and daughter confess Him, and the walls of their house are hung with English and Bengali texts. The daughter's husband is without any religion, but is nevertheless a bitter enemy of the Cross of Christ; he has heard from his wife's own lips her belief and her desire, and says he does not care what she does quietly in her home, but threatens to do his worst if any attempt is made to receive baptism. These threats are keeping both women back; they are both, however, altogether dissatisfied with things as they are, and have repeatedly asked us to pray that greater faith and courage may be granted them. God's grace has followed them from place to place in so remarkable a manner that I am convinced the work in their hearts is His, and He will perfect it in His own time and way.

In former years we have written to you of one we have called "S.'s mother." Her love has not grown cold nor her faith dim, and she tells us she thinks her waiting-time is almost over, and very shortly the way will clear for her to confess her faith by baptism.

There is another case which two years ago was especially before us; that of a widow who had been taught by our Bible-woman, and who believed and longed to "come out and be separate." At one time she came to us for advice and counsel, as she had a debt (contracted through no

fault of her own), and she felt most strongly that until it was paid she ought not to come forward for baptism. After prayer and consultation, we felt we could not advise her to act against what she felt to be right. From that time we entirely lost sight of her, until the other day, to our great joy, we discovered her working *incognito* as a cook-woman; she receives in return for her services her food, clothes, and a very small sum of money per month, every *pie* of which she is using to pay off her debt. Her faith is as strong, and her resolution as firm as ever. Having received such a proof of her sincerity we feel that, if the way opens, we could not be wrong in giving her any help that is in our power towards paying off the remainder of the debt.

Now that girls go to school so much more than formerly, the number in Zenanas who receive secular as well as religious instruction is smaller. One pupil, about whom I wrote hopefully last year, in January, 1892, came forward for baptism, and by her consistency and earnestness is giving full proof of true change of heart: as her education had not been such as to fit her for any useful work, she is now a pupil in the C.M.S. Girls' Boarding-school, where she will for the present remain.

The greatest number of our pupils have been Hindus, but we have also had Bramos, Agnostics, a Buddhist lady, and besides these, five Christians, whose circumstances have not permitted them to procure teaching in any other way.



*Our Children.*

In the city of Calcutta we have five schools. It has been due to the hearty, earnest way in which teachers, one and all, have worked, that the schools have reached their present state of efficiency; for in our desire to limit expenditure as much as possible, black-boards, desks, benches, and many such luxuries, which greatly facilitate school-work, have been done without, yet the results of the teaching have been equal to those in schools where there has been no lack of educational conveniences.

A letter received from a former school-child runs thus: "I write to you often, but cannot send the letters; my mother or brother snatch them from me and scold me much, saying, 'We believe you wish to be a Christian;' they beat me, but it makes no difference. My mind is all for the love of Jesus. Pray for me every day, that I may be one of Jesus' people. I read His Life and pray every day. I shall certainly go to Jesus; He will receive me, for He has said, 'Him that cometh unto Me I will in no wise cast out.' This I believe with all my heart."

In a later letter this girl writes: "I wanted to come to the school to see you to-day, but suddenly my mother prevented me. Pray for my mother that Jesus may soften her heart, that I may be allowed to come to you."

This girl is nominally married, but her home is a house of bad repute, and nothing but a miracle of Grace can keep her pure and true. When we visit the house great care is taken

that we shall not see the child alone, and the women have so much to say, we can hardly get a word in edgewise.

We have evidence that real work is going on, which should incite us to more earnest prayer and to greater zeal in this work which the Master is so signally blessing.

*In the Villages.*

We have schools in seven villages outside Calcutta, Zenana visiting, with most interesting pupils, in an eighth, and since June last, schools and visiting in three more distant villages, which formerly were looked after from Agurparah. This village work it is impossible to do as we should wish, from so great a distance as Calcutta. One is tied down to certain hours by steamers and trains, and one's day's work seems hardly begun when it is time to start home again! In consideration of our representations, the Home Committee are allowing us to have two village centres, and the city work will be carried on from the Normal School under Miss Hunt's superintendence.

One centre will be Arndul, which is a large place with several thousands of inhabitants. A great number of them go daily to their work in Calcutta, a steamer running three times daily. The landing-place is full forty minutes' walk from our school-house, where Miss Rainsford Hannay and another lady will (D.V.) be shortly settled. We generally hire a *palki* (as it is too hot to walk) or a boat; the former is best, as when going by boat,

if the tide is low, one very often sticks in the mud. We have a nice school there, at present taught by a Christian man and his wife; to this school a lady's constant supervision will be an unspeakable boon. We have also a faithful, earnest Bible-woman, who has, by tact and zeal, gained entrance to most of the houses within walking distance. In one woman we are much interested, but though convinced of the truth of Christianity, she at present shrinks from taking up the Cross.

From this centre of Arndul, if it can anyway be managed, the schools at Kankuli and at Ackra (where the work has been temporarily closed for the last few months) and the Zenana work at Kidderpore will be superintended. At *Bon Hughli*, another village centre, I hope to live with Miss Laurie; but the work cannot be done properly by two only, so I am greatly hoping to have an *efficient* missionary in Miss Ainslie's place, who, on account of health, has been transferred to Bhagulpur. Besides the outside Mission work, we have a grant for a Widows' Home, which will need, at any rate in the beginning, personal supervision. At present we have eight women, all converts, who, we believe, will become good and faithful workers among the heathen.

At *Bon Hughli* there is a church, about the size of an ordinary bedroom, and a little handful of Native Christians, to whom, we hope and pray, our coming into their midst may be a real blessing. For many years we have had a school, not large numerically, but where real work is done; it has rather a formid-

able rival in a Bramo School, but it bravely survives all opposition. About a mile away is the small town of *Barahnagore*, where, besides the settled population, a very large number of people are employed in factories, among whom we hope to get a footing. There is a C.M.S. catechist at *Barahnagore*, a good man, but he stands absolutely alone. When we can work together I hope to see some impression made on the place, which at present seems most unimpressionable. We have a large and very interesting school, with just as many, and more, children than one room will comfortably hold. We also have a Bible-woman supported by friends at home, whom we hope to be able to superintend much more effectually than has been possible from so great a distance as Calcutta. The people are inclined to be hard, and the young men and lads decidedly rude in their opposition; with little hesitation, mud and stones follow our footsteps.

About a mile and a half to the east of our *Bon Hughli* centre, is the village of *Shitie*, where we have a very interesting school, and there in more than one heart, I believe, the seed has taken root. This school is taught by a very nice Native widow of about eighteen, who, I believe, is in heart a Christian. The field all round is ripe for Bible-work. Further off still, we have a little school at a village called *Koiculla*, which has been for some months in Miss Ainslie's charge. Within a radius of five miles we have three more schools which formerly belonged to the *Agurparah* centre,



and numberless villages all round are waiting for the Gospel. There is a dear old Bible-woman with whom it will be a pleasure to work, she is so simple and earnest in giving the message from house to house. The schools are in good order, and reflect great credit on those who have had the management of them.

In closing, I would ask your special prayers that God will greatly bless these village centres as well as the city work, that amid all the changes, He, the Changeless One, may be glorified and honoured.

Those who have helped by prayer and by gifts, we most heartily thank ; we do feel we are one in this great work and may rejoice together, and your gifts have drawn to, and kept many a child at school who otherwise would never have heard the words of Life. How great the results will be none can tell, but we work not for results, but for His Name's sake. Many a time when tempted, wearied, perplexed, the thought of prayer being offered for us, has rested us and has been a very pillar of strength.

*Oct. 11th, 1892.*

## CALCUTTA.

### The Mohammedan Branch.

BY MISS S. L. MULVANY.

"They had no changes, therefore they feared not God," is a text which often comes into my mind when reviewing the last year, in which there have been so many vicissitudes among our little band.

The year began under the cloud of retrenchment, and Mrs. Wallace was asked to accept a post under the Rev. H. Gouldsmith, of the Old Church. We look forward to her rejoining us in November, and trust that in other ways, too, the plan for this cold season is to go forward. Gold ornaments were given to me by those desirous to prevent our having to curtail the work, which realized over Rs. 70.

#### *Our Schools.*

*Matya Burj* is our model school, because the longest established and

most satisfactory. Mrs. Wheeler, the inspectress, examined it in February, and expressed herself much pleased with its progress, and kindly promised a map, to encourage the pupils in the study of geography. They are doing some Persian, very difficult Urdu books, and advanced arithmetic. Mrs. Madge, formerly Miss James of the I.F.N.S., Allahabad, kindly examined them in Holy Scripture, and was surprised at the proficiency of all the classes. We had to give four prizes, and took down attractive-looking boxes, as well as Bibles, so as to give the girls their choice ; we told them that the Word of God was far too great a treasure to give them, unless they themselves really wished to possess it. They eagerly chose it, so three Bibles and one New Testa-

ment were given, in nice cases made for them by friends here.

We are trying to get a small fee of one or two annas per month towards the *doolie* expenses, from the girls who are carried to this school, and they pay for their own books now—a decided advance. One father showed the confidence the parents have in Miss Martin by promising to ask her to be present at the betrothal ceremony of his daughter, and making a condition in the contract that the child should not be removed from school for a certain period.

Miss Martin writes: "A little girl, when very ill, persisted in being carried to school for a last look, the day before she died. She always had such a sweet and peaceful expression, like that of a Christian child who had inward peace."

At Miss Martin's special request, I examined the first class girls this autumn in the books of Joshua and Judges. Their brightness and sparkling eyes evinced real pleasure in the study.

In our home circle, on Sunday afternoons, we have been going through the *Lessons on Joshua* compiled by the Rev. Gurney Hoare, and Miss Martin has been translating some of the acrostics, &c., into Urdu for her girls. Sacred associations with Tunbridge Wells and the writer's honoured father, Canon Hoare, made me feel a great thrill of joy to see

his Lessons thus reproduced in this country. One, on the "sin of Achan," Mr. Hoare illustrates with a "ladder of destruction," comparing his sin with *Eve's*, as well as with *our own*. "*Sirhi banao*,"<sup>1</sup> said Miss Martin, and as quick as thought, each girl took out her slate and was drawing the rungs to represent the ladder:—

"Saw.

Coveted.

Took.

Hid.

Death."

Again, all the deep teaching of the spiritual meaning of the names of the Cities of Refuge was strikingly and thoughtfully given. It was touching to see a little half-shy, half-serious hesitation when repeating solemn truths about the Lord Jesus being the only Refuge for sinners. We could not regret this, nor force the utterance of words, which it is so desirable not to turn into "vain repetitions." Bigotry prevented some of them saying the well-known words; the fear of the consequences hindered others.

Dhankheti is the *paidai*<sup>2</sup> school near this, of which Miss Hensley has special charge. When she had fever lately, it was most gratifying to see the great affection which brought her *bolanewalli*<sup>3</sup> and one of the scholars all the way to our house to inquire for her. It is interesting also to see how our schools are little centres of usefulness in many ways,

<sup>1</sup> "Make the ladder."

<sup>2</sup> This word implies that the girls walk to it, so we are saved the expense of a *doolie*.

<sup>3</sup> One who brings the girls.

and that we are looked upon as "helpers of the needy."

One day lately, when Miss Lorimer was there, she brought home a young woman who had taken refuge in that neighbourhood, and had been kept by this *bolanewalli* till her Miss *Sahiba* should come! It appears the girl was taken away by a Mohammedan from her home in Madras; he promised to make her a Musalman and then marry her. However, he forsook her, and she came to us much emaciated and with bad ulcers. She will, I hope, support herself as an *ayah*. Meanwhile, we have been visiting her in the hospital in which we placed her.

You may remember Jivanratama, a woman whose heart first received the good seed in Mrs. Macdonald's school in Madras, and who was prepared by Miss Harding for baptism, which she and her husband received in 1888. The husband owes his conversion to the consistent Christian life of his *Bara Sahib*,<sup>1</sup> General Rundall, for whose family he has the greatest love. He was in Colonel Neill's office when baptized; he is now well-to-do, and a Christian worker in the Rev. Ilsley Charlton's *Volunteer Band*. They now live near the hospital, and I asked Jivanratama to visit the patient from Madras. Unfortunately, when I introduced her to our poor waif, we found that the language of the latter was Telugu, whilst Jivanratama's was Tamil. They could, however, under-

stand each other better than the girl understood my Hindustani.

Mehtar Parah<sup>2</sup> is still giving us ever-increasing cause for rejoicing under our good teacher, Mary, superintended by Miss Martin. The prize-giving was held, by the permission of Mrs. Scott's mother (the widow of an S.P.G. missionary), in her private garden. Mrs. Scott had formed quite a pretty bower for them on a sort of *dais*, at the top of the steps leading down to the tank of water. The girls committed a hearty message of thanks for all the dolls, &c., to some ladies present who were soon going home. One of them, Mrs. Davis, will gladly tell of our work at any small gatherings of friends.

Two of the most advanced girls at Mehtar Parah come on Sundays to our Hindustani service; they have given up doing *pujah*, and show themselves really in earnest in their love for the Bible. We cannot accede to the pleadings of one of them for baptism, as she is only nine years of age. Miss Martin spoke to the father the other day of his child's desire, offering to support her at an up-country Christian boarding-school, if he would allow it, and telling him that she should come back after some years to be a little Bible-woman in their midst like Mary! She urged how very much better this would be than for her to marry a Sweeper. The following letter shows how much the poor child needs our prayers:—

<sup>1</sup> Head of the Department in Government work.

<sup>2</sup> Here Hindi is taught to low-caste Hindus.



[Translation.]

"To the dear Miss *Sahiba* (Miss Martin).

"I trust this will find all the Miss *Sahibas* well. We are well, by the grace of our Lord Jesus Christ. Since you asked my father to allow you to put me in a boarding-school (Christian), everybody is unkind to me—they wish to stop my going to church at all. I am your child, Jitni. Don't tell my father what I have written to you, he will beat me; he says before he lets me become a Christian, he will cut me up in pieces and sacrifice me. Baptize me quickly! Oh! when will you baptize me? Do it quietly."

Mary says that one day the poor little girl said to her, "My father can only kill my body, he cannot kill my soul."

Jehangir<sup>1</sup> has visited this man and the other fathers, and has been well received. Please join with us in prayer that his influence may be blessed in softening the men, as Mrs. Scott's has been in softening the women here.

Bhowanipore School is going on well. It has been under Dinah, a valuable Bible-woman who was a pupil of Miss Hoffmann's at Secundra Orphanage, and has been working ever since in the Lucknow Mission, till at her husband's desire they came to work with us.

A kind gift of money for the extension of the Mohammedan work, from Miss M. E. Cobb, enabled me to secure this good woman; I could

thus promise her husband also some help while needful, as their expenses would be much increased by living in Calcutta, where everything is dearer than up-country. He is an old army pensioner, and reads Urdu well, so I asked Mrs. Gurney, of Barrackpore, to allow him to read to her servants, as an experiment, to see if he could thus be utilized. This led, through her kindness and prayerful interest, to his being engaged by the chaplain, as well as by several at Barrackpore, for the same purpose. He does good work most conscientiously two days of the week, for which I now receive some fees towards his salary and railway fares.

Miss MacGregor, who is in such a helpful manner linking herself with our Mohammedan Branch, has long supported the Bhowanipore School. Their prize-giving was held on the lawn-tennis ground of our good friend to Missions, Stephen Jacob, Esq., the Comptroller-General of Finance. These girls are not *purdah*, and it was a great delight to them to run races on the grass for *pice*, given by him and Mrs. Leeson, a friend who has lately returned home, and whom we miss very much, as she was an ever-ready helper.

#### *Industrial Relief.*

One new feature of our work is helping a good many to support themselves by giving them net-work, &c., to do in their own homes. I hope we may some day be able to get up a

<sup>1</sup> Jehangir and his wife were the first converts of our Mohammedan Mission, and are now earnest Christian workers under Miss S. L. Mulvany.

school of industry in Matya Burj, something on the same lines as Miss Wauton's at Amritsar. Meanwhile the three women we help most are living at the three extreme points of the large area over which we, as the only Hindustani and Mohammedan branch in Calcutta, are working.

One, a bookbinder's wife, at present a pupil of Miss Thomson, is making really saleable *shikas*, lawn-tennis bags, &c. She is doing this for the benefit of two relations, both widows and destitute. This self-denying effort indicates a Christian spirit. Though this woman has not accepted Christ, she shows real interest in His Word, and I have reason to believe she keeps pretty regularly to a promise made to me to read the Bible daily. She has begged for hymns, &c., to give to her widowed aunt, and has gladly taken portions of Scripture for a *maulvie*, a near relative, in the out-of-the-way village where she has now gone on a visit. It is owing to the Free Distribution Fund that we have it in our power thus to scatter the Word of God broadcast, where it may be even more valued as a *gift* than if bought. I should be most thankful if friends would entrust me with some money to spend on books and tracts for giving away. We find people eager to receive them.

Another industrial pupil is a deserted wife at Matya Burj, who does not work very well, but is thus enabled to keep herself in her father's house instead of contracting an improper marriage, as too many do under similar circumstances; among the Moham-

medans the re-marriage of a widow, or of one divorced, is very usual. Last year she was very ill, and the medical treatment of Dr. Alice Ernst, of an American Mission, was blessed to her recovery. The family acknowledge that this was an answer to prayer offered in Jesus Christ's Name in their presence, and have frequently referred to it. Alas! how many see this, yet do not acknowledge Him as their only Saviour and Divine Redeemer!

After this long digression I must tell of another whom we are helping, the *fakir's* sister, who has been often mentioned, and is, I know, remembered in prayer by many of those dear friends who "hold up our hands." Her daughter and son's wife learn eagerly with Miss Roberts, and all three join in the Lord's Prayer with us when we have prayer with them. All three wish for their husbands to come out and let them all be Christians. The *fakir* is, we fear, a lunatic; but he still has the same beautiful expression of countenance, and we see that Christian books are his one joy. It now appears likely that his present state is due to his having been drugged or tampered with, in consequence of his having formerly expressed a desire, in his father-in-law's house, that he and his wife should be baptized.

#### *Bible Work.*

This work has been carried on by each of us. Miss Roseboom takes great delight in it, and writes of one listener:—"One old woman in particular listens with rapt attention when

I give the Bible-lesson or sing hymns. If the others try to interrupt, she chides them. One day she said, '*Missa Baba*, you have told us these solemn truths again and again ; if we are not saved it will not be your fault.'

Mrs. Scott, as before, has most interested groups of listeners in Mehtar Parah, and has a splendid work near her own house, in a suburb called Tanti Began. She is valued as a friend in every need, spiritual or temporal, and does a good deal of visiting in hospitals, &c.

No. 3, Madge's Lane, is the address of our present healthy house, which is so central, and such an improvement on our last, that we expect to remain in it permanently. We invite all visitors to Calcutta to call on us, if they would like to interest themselves by hearing of, or seeing Zenana work.

Matya Burj has been regularly worked from this house, rather more easily than before, even through the rains. In the Rev. Jani Alli's valued speech at the Annual Meeting of the C.E.Z.M.S. he was reported to have said it was impossible to do this ; but neither he nor we forego that interesting work for any small obstacle. Our difficulties are nothing in comparison with those of many of our fellow-missionaries. One of our Bible listeners there has three sons in the Rev. Jani Alli's good school, and their poor widowed mother has the greatest love and gratitude for him, on account of the great benefit it has been to her boys. I do trust his appeal, through dear Mrs. Babington, will bring him in funds sufficient for a much-needed

building there. It will immensely affect, and tell upon, our work among the women, if his desire and that of his headmaster to start a hostel and an industrial department should be soon accomplished. We met with one signal instance of confidence in us from a widow in Matya Burj. Her youngest boy, her very Benjamin, is suffering very much from weakness of the eyes. She told Miss Roseboom that if she would take him home with her, and go *with* him, he might see the specialist for eyes at the hospital. The mother allowed him to drive with Miss Roseboom from Matya Burj and stay the night under our roof, and his brother came for him at noon the next day, after he had been to the hospital in the morning with her.

I would again plead for books to lend to the Jewesses of Calcutta, as numbers of them eagerly read those kindly given to me by Miss Tucker and others. I know good is being done by the silent witness to the Messiah, which His servants have been able to weave into stories, and we are glad to put them into their hands to supersede the hurtful novels which are doing them much harm.

*Thy Kingdom come* is our prayer, as it is yours, dear friends, at home ; and "it cometh not with observation." Let us remember we are ensured success, for the "Lord is working with us," and the "Lord reigneth."

"The Lord of Love, the Lord of Might,  
The King of all created,  
Shall back return to claim His Right,  
On clouds of glory seated."

October, 1892.



## In Memoriam.

GERTRUDE H. L. ELLIOTT.

**E** were only able last month briefly to allude to the serious loss which the Punjab Village Mission has sustained in the death at Ajnala, on September 30th, of Miss Elliott. It is more than probable that Miss Clay, through whom Miss Elliott received the summons to work in the foreign field, and who first heard on her arrival at Port Said the tidings of her dear fellow-labourer's home-call, may claim the privilege of contributing some personal reminiscences of her missionary life and labours, which would fill up the necessarily imperfect sketch which we can give.

Miss Elliott was the daughter of the late Rev. C. J. Elliott, Canon of Christ Church, Oxford, and Vicar of Winkfield, Berks. When the call came she at once obeyed, and was cheerfully yielded up by her widowed mother to the Master's service. She left England in the autumn of 1888 with Miss Clay, who writes of the warm welcome which awaited her on her return to Ajnala, on November 6th :—

"We arrived a party of five ladies ; three having come out with me from England, one as a visitor, two (Miss Elliott and Miss Capes), though not in connection with the Society, with the full purpose of heart of devoting themselves permanently to the work." In her report for 1889 she writes of her two helpers that by March they had "begun to give valuable help in teaching the Christians in the compound, besides occasionally going to a village with a Bible-woman ; and since November, when they passed a very satisfactory examination in the language, they have, as far as health has permitted, been in full work."

During 1890 the testimony is "that Miss Elliott and Miss Capes have been the mainstay of the out-station and itinerating work, as well as of the school and regular village work." In the spring of 1891, Miss Capes had to return to England on account of health ; meantime Miss Elliott, though by no means strong, remained at her post, and, in the absence for several months in both years of Miss Clay, was practically the responsible head of the Mission. She went up to Simla for a much-needed rest in the summer of this year, returning to Ajnala on August 13th. Miss Goodwin, a fellow-missionary, who met her at Simla, wrote that she went back in very good spirits, though looking very frail. She was speaking

with much brightness, as she bade her friend farewell, of the prospect of soon meeting her in England.

But the Master, whom she loved and served, had something better in store for her than even the joy of a short sojourn with her loved ones in the English home which she had left for His sake. Shortly after her return to Ajnala she was attacked with malarial fever. She still kept on at her work till September 9th. A doctor who saw her said there was no organic disease, but extreme weakness. She was able to take nourishment and seemed to be gaining strength; then quinsey came on, but from this she quickly rallied; finally bronchitis set in, and she became weaker and weaker. The end came suddenly at last, but it found her ready. Miss Hetherington and Miss Dickson, who nursed her tenderly to the last, dwell on the "peace and even joy which she experienced, and on her *complete* acquiescence in whatever might be her Father's will concerning her." She had won both the esteem and affection of all her fellow-missionaries.

Padri Sadiq, the Native pastor at Ajnala, has written a very touching letter to Mrs. Elliott, and the Bishop of Lahore writes of her as one who "possessed in an enviable degree intense fervour of spirit, with complete sobriety of mind."

A life so singularly devoted and unselfish cannot have been lived in vain. In her death, no less than in her life, "according to her earnest expectation and hope," we may be well assured, "Christ has been magnified." Her dear ones in England, though denied the joy of welcoming her to the earthly home, are able to bear testimony to the real comfort of knowing that she was enabled to do some work for her Master at Ajnala, and of realizing her happiness in the presence of her Saviour in the true Home to which her father was taken eleven years ago. G. T.

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"THE women in Japan hold a higher position than in any other part of the heathen world. Dr. Lightfoot, in allusion to the Macedonian Church, has stated that it was in consequence of the high position of women in that Church that Christianity spread more than anywhere else."—*Rev. J. Piper, Japan.*

"A MISSIONARY from China has said: 'The Chinaman is an individual with some backbone in him; but the Chinese woman has several backbones in her. If we can get the women of China to become Christians we have solved the question.'"—*Life and Light for Women.*



## Foreign Notes.

### NORTH INDIA MISSION.

#### CALCUTTA.

##### *Cruel Fate.*

MISS THOMSON, assistant missionary in the Calcutta Mohammedan Mission, writes :—

Poor wives of India ! I wonder if any English girl can imagine herself in such circumstances. Mohammedans are such fatalists. The mother of one ill-used wife complains most bitterly of the condition of her daughter, so I said one day, " But, Bebu, why did you marry your girl to such a man, surely you must have known he was a bad man ? He could not have developed into such a character all at once." She said, " Oh, ma'am ! we thought he would become good ; but what can we do, all this sorrow was in my daughter's fate ?" I said, " Oh, no, Bebu, don't say that ; she would have had none of these trials if you had not married her to that particular man." She said, " Oh,

but God ruled it so. He could have prevented it. He had written it all on my daughter's forehead." Fancy putting it down to God, when they begin to search the whole country round for a husband for a girl directly she is nine years old, and they marry her off, no matter how bad the husband may be ! All the old women get together and say, " He will be all right, he will reform." If they are disappointed fifty times, they do not mind trying the same experiment with the very next girl in the village.

If a man does something wicked and is sent to jail for ten years, they say, " Poor fellow, what could he do ? it was his fate."

### THE PUNJAB VILLAGE MISSION.

#### NAROWAL.

We have permission to print extracts from a letter from Miss Rainsford. Our last news from her was headed, " Only a broken foot !" for in this way the result of an accident, met with in her village work, was announced. Brave endurance of pain, and loneliness, and overwhelming demands on skill and strength, may be read between the lines of her letter :—

*Narowal, Oct., 1892.*

I have quite got over my little attack of last week, and have been doing my work every day this week. The people, especially the children, are dying in

great numbers, chiefly of fever. It is very sad ; I know myself of about three deaths daily, and of course many occur of which I do not know. Our cook has lost both his children in

three days, one after one night's fever, and the other died suddenly in my dispensary.

I have had six in-patients; the mother of one of them had lost two children this autumn, and this baby was the last, and it died in my hospital the other day. It is good for the little ones, but sad for the parents. They so often send for me too late. I was called to see one little boy when he was only just breathing, and was pulseless.

I may have mentioned last week a little Christian girl having cholera; she died on Tuesday. I did all I could for her, but she sank. This was the second death from cholera in that family this autumn; now, I think, the visitation has quite gone.

To-day, though Sunday, has not been one of much rest. First I went down to see the in-patients, and spoke to them on the "Prodigal Son," and taught them by heart Matt. xi. 28. They listened nicely; then at 9 a.m. came church, and after the service I went to see a Christian woman who had had fever. Breakfast, bath, rest, preparation of Sunday-school lesson

on Joshua i., *tiffin*, Sunday-school, visits to two sick households, and my hospital work all followed in succession, and now it is dinner-time. Yesterday and the day before I had over eighty patients.

Miss Wright, learning I had not been well, very kindly came to stay with me till Miss Catchpool came on Thursday. I was very pleased to see her walk in. She was so good, and taught my patients for me, and helped me in many ways: she left me on Thursday, as Miss Catchpool was expected in the evening. I have had bad news from her: she is so unwell, she cannot come now, and has to make arrangements to go to England at once. It is very sad, and a great disappointment to her. She will, if she is able, come next Saturday with Miss Reuther, so I shall be alone till then. It is rather funny, to be the only Englishwoman for twenty-two miles; but I do not mind, and have not time to be lonely, and the Christian women are very kind and nice. I feel so thankful to be able to be here just at this time when I am so much needed. It is now six months since my accident.

Since the arrival of this letter from Miss Rainsford, the following from Miss Catchpool, our senior missionary at Narowal, has come to hand:—

s.s. "*Branksome Hall*," *Mediterranean*,  
Nov. 17th, 1892.

I was only allowed to spend one week at Narowal after coming from the hills and before leaving for England. Miss Reuther drove me out, and we spent one night at Fathgurbh on the way. There I had hoped to meet Miss Capes, but was very

sorry to find that she had had such continuous fever, that Dr. Weitbrecht had sent her into Amritsar to be nursed.

We arrived at Narowal on Thursday afternoon, when nearly all the Christians were at church, but it was not long before some of the women came in to see me, and we sat chatting and

talking for an hour or more. We had not seen each other since the beginning of June, when I went to the hills, hoping to return strong and well in the autumn. It was a great trial to me, after four months' rest, to be ordered off to England, instead of being able to resume work.

I felt very thankful for the sympathy of the dear Christians. After having lived at Narowal for seven years, there is a very warm and cordial feeling between us.

The following days were filled with packing, and finishing up accounts, and handing them over to Miss Reuther, interrupted constantly by calls from one or another from the town and neighbourhood, so many came to welcome me back.

The day before I came away, the usual weekly service was held in the church, and the Holy Communion administered. Afterwards we all went to the Jhanda, and the big room, where the Christian boys and older students are taught, was quite filled. Two or three speeches were made, and prayer offered, and then the

doctor placed upon the table before me two *phulkaris* as a parting present from the Christian congregation. It was very kind and thoughtful of them, and touched me much, for they had had such a short time in which to collect, or prepare, anything. Several also had previously given me their separate remembrances.

Narowal has become very home-like, and though it will be a great pleasure to again see old friends and familiar scenes in England, that little country town, and its many surrounding villages, with their groups of Christians, will always command my sympathy and best endeavour.

Next morning nearly all the women, with the pastor, came down to say "good-bye" before I left. A Moham-medan woman, also, who had lost her eldest daughter from cholera only two days before, came with the others, bringing her little remembrance for me to take away.

God bless the people and the Christian workers in Narowal, and grant that it may still remain "a city set on a hill which cannot be hid."

## TRAVANCORE MISSION.

### TREVANDRUM.

#### *Baptisms.*

Miss Blandford writes, October 18th, 1892:—

You will be glad to hear that two Brahman widows, whom for so many years I have taught, and for whom I have prayed, were baptized at Alwaye last Wednesday, October 5th. I was sorry I could not be present; it would

have taken too many days to have gone there and back. They have had a long course of instruction, it being nearly two years since they left Trevandrum to join the Christian son and brother.

## CEYLON MISSION.

*On the Way Out.*

Amongst the letters received from our missionaries on their way out to the Eastern Mission-field, part of a very bright and happy journal, written by Miss Scovell, has been kindly forwarded by Mrs. Ireland Jones. On October 19th, Miss Scovell is enjoying the scene of a calm blue sea, scarcely to be distinguished from the cloudless sky, in which, she writes, on suddenly looking up, the white town of Gibraltar seemed to be suspended 1400 feet above. On October 20th and 21st she is equal to describing a rough sea, and though both she and Miss Marks had been surprised and drenched by a wave, she says :—

I am glad we had it rough, it was above its sides. The crests were a so grand. The waves broke on the beautiful apple-green, and, when the port side of the ship, and as they sun came out, the whole wave an passed to the starboard they rose high intense blue.

On Saturday, the 22nd, the journal closes with the entry that it is calmer, and that the daily Bible-classes, which had been necessarily suspended on account of the weather and its consequences on members who were not so capable of enjoying a rough sea, had been resumed. Miss Scovell, it may be remembered from the Committee's Instructions (*INDIA'S WOMEN*, Nov., 1889, p. 496), was on her way to Kandy, to itinerate under the C.E.Z.M.S. amongst the women in the surrounding villages. This work was well begun three years ago by Miss Denyer, who went to Kandy with Mr. and Mrs. Ireland Jones, and has since become an hon. missionary of the C.M.S. This magazine is indebted to Miss Denyer for bright incidents and interesting scenes in the Mission, to which she has very acceptably devoted strength and energy, and we trust that Miss Scovell will have the advantage of her ready sympathy and experience.

## A PETITION FROM CHINA.

A CURIOUS and artistic packet has arrived from China : a sheet of paper which, from its colour, might be dyed with the rich red azalias which cover thousands of miles of the "Land of Flowers," written up and down with Chinese characters, and enclosed in an artistically-decorated cover. The Rev. William Banister, of Kucheng, gives the key to the mystery in the following translation :—



*"A petition, presented by Li-Sie-Mi (the Native superintendent) on behalf of all the Christians connected with the Ping Nang Native Church Council.*

"Whereas your humble servant, Li-Sie-Mi, having been appointed by the Church, is in charge of the congregation which assembles at Tong Kio, and is also (Native) superintendent of the district of Ping Nang. In my visitation of the out-stations I have seen the great opportunity (i.e. for the Gospel) there is in every place where there are many who are deeply in earnest in their solicitude for the truth, and in their investigation of the Scriptures. This truly is a great sight. Since I was appointed to the office of superintendent I have seen how all the Christians in every place have in-

creased in knowledge of the truth and edification. There are many women who are Christians, both old and young, who beg the English Church to appoint lady teachers to reside in the Ping Nang district, who will direct and conduct the work amongst the women, and visit all the congregations, and instruct them (the women) in the Word of God and teach them to pray, that thus they may all understand the doctrine of the Lord Jesus Christ.

"To the English Society for Women, to all the *pastoresses* and *venerable ladies* (who direct the Society).

"Trusting you will grant this petition, a joint petition from all the members of the Ping Nang Native Church Council."

Need anything be added to give force to this petition?

## NEEDS AND WANTS.

### *For the North India Mission.*

At Purangur and in the neighbourhood, about ten miles from Jabalpur, Miss Branch urges that there is most promising ground and great openings for a village Mission. Additional expenses to set this work afloat are stated to be Rs. 350 a year, or about 24/. The Committee have been unable to sanction this expenditure, after having so lately had to close work already in progress in other parts of North India. Miss Branch's effort, it is feared, will therefore have to be stopped.

This notice appeared in October, p. 469, and has elicited the kind offer of one of our readers to guarantee 2/ to set this work afloat, if eleven others can be found to do the same. We earnestly trust that this promising opening may not be lost.

### *For the Punjab Mission.*

Our Corresponding Secretary, the Rev. R. Clark, C.M.S., earnestly appeals to our Committee to supply lady missionaries for the stations along the frontier, Dera Ismael Khan and Dera Ghazi Khan, which are ripe for female agency. Beyond a nurse at the former place, the Committee cannot take up this most necessary work which is lying within their sphere of service. They have, moreover, had to withdraw their grants for Bible-women both from Dera Ghazi Khan and Kangra.

### *For the South India Mission.*

A fully qualified Medical Missionary is needed at once to carry on the work among Mohammedan women at Bangalore begun by Miss Nixon, who has left the Mission on her marriage in November. Just before going to Press, we have received with gratitude to the great Giver and to His generous servants, the promise of 50/ a year to meet this need. The rest of the salary is guaranteed, and the worker only is required.

*For Travancore and Cochin.*

In 1890 Bishop Hodges, in going out to his diocese, very strongly urged the need of female agency for the Mavelikara, and the Committee agreed to supply ladies as soon as funds could be obtained. We are still waiting, either for sufficient funds, or for offers of service from those who can go at their own charges.

## WANTED.

*From friends of the C.E.Z.M.S. who will sell them for the benefit of the Society.*—Postage Stamps (except the common Continental and United States) and collections bought; 20 per cent. more than dealers offer will be given. Address the *Editor of INDIA'S WOMEN*, 9, *Salisbury Square, E.C.* "Postage Stamps for the C.E.Z.M.S." to be written outside all communications.

We gratefully acknowledge the kindness of a friend at Leeds, who has responded to our appeal for a Clock for the C.E.Z.M.S. Central School in Amritsar, by sending 3*l.* to Miss Dewar to buy one.

## PRAISE AND PRAYER.

The Annual Meeting for United Prayer of representatives of Societies working amongst women in heathen and Mohammedan lands will take place in Exeter (Lower) Hall, on Friday, January 6th, at 3 o'clock.

Meetings for Praise and Prayer will be held (D.V.) at the Society's Office, 9, Salisbury Square, E.C., on Monday, January 9th, at 3 o'clock, and at the Manor House, Leigh Road, Highbury, on Tuesday, January 24th, at 3.30.

## PRAISE.

For the safe arrival of our missionaries in India and China, and for journeying mercies granted to them.

For baptisms in Calcutta (see p. 23), and in Trevandrum (p. 39), and also of one in Hyderabad, of which the interesting particulars will be printed in February.

## REQUESTS FOR PRAYER.

For two high-caste *chaprassies* (messengers) and their wives who have given hopes to our missionaries of the Mohammedan Branch, Calcutta, of becoming catechumens.

For two Mohammedan school-teachers connected with our Mission in Calcutta, who offer no opposition to the teaching of the Bible, that their hearts may be opened to receive its truth.

For the work at Ajnala, which has suffered greatly through the death and sickness of valuable workers.

## Correspondence.

(*The Editor disclaims responsibility for the opinions of Correspondents.*)

## THE EYES OF ENGLAND.

DEAR EDITOR,—

*Re* INDIA'S WOMEN, Vol. XII., p. 525, Materials for Fancy Work. . . .  
Linden House, *Eye*.

As England has two Eyes, one in Suffolk and the other in Northamptonshire, would it not be as well in future Numbers of the Magazine to say which is the right one?—Yours,

NORTHERN CRITIC.

[Certainly it would, and Suffolk has been added to this standing notice on this page in the present Number. May we ask all our kind friends and correspondents who send notices for INDIA'S WOMEN to take this hint, and always give their complete address? The eyes of England are quick to discover mistakes, but do not always look upon them in the kindly way of our "Northern Critic."—ED.]

#### POSTAGE STAMPS.

We must acknowledge a letter warning us against supplying used postage stamps to purchasers who may extract the post-mark, and sell them again as new. Careful inquiries have been made of the dealer who has bought Miss Sandys' collection of used postage stamps, with the result that all suspicion of their being used in the way suggested has been dissipated. Miss Sandys sends us the following notice, which closes the Million Stamps Collection :—

"Miss Sandys heartily thanks the friends who have kindly helped her in collecting used English postage stamps. She will not need any more, as she has the required number. Miss Sandys is still glad of Colonial stamps for sale for the C.E.Z.M.S."

### The Editor's Work Basket.

WORK for Sales is greatly needed at the Society's House. Miss Turner, the Lady Superintendent of the Society's Home, will be obliged by Working Party managers kindly sending her any work they have ready to the Manor House, Leigh Road, Highbury, N. The number of sales has been greater and the supply of work less than usual.

*Odds and ends of Wool*, of any length, quality, or colour, will be gratefully received for knitting into counterpanes for Kashmir by Miss Willson, Y.W.C.A., 9, Mona Terrace, Douglas, Isle of Man, and by Mrs. A. Morris, Kirk Michael Vicarage, Isle of Man.

Miss Willson, Douglas, writes on November 16th :—"A kind *nameless friend* has sent a nice parcel of wools for the C.E.Z.M.S. (postmark Great Marylebone Street, London, W.). Please thank her in Magazine."

*Materials for Fancy Work*—Mrs. James Peck, Linden House, Eye, Suffolk, has year by year, kindly supplied needlework, prepared and begun for the pupils of our missionaries in India. Any help in carrying out this valuable undertaking will be gladly received. Canvas and wools are specially in requisition.

The following places of business are recommended for buying nankeen dolls by the dozen to be sent to India as prizes in Mission schools and Zenanas : James Farquharson, 63 and 64, Houndsditch ; William Reddan, Old Compton Street, Soho ; James Wisbey and Co., 77, 78, 79, Houndsditch. Light-haired dolls are to be avoided, as the Indian women and children think they represent old women, and biscuit china is apt to turn black with the climate. To suit the Oriental taste, dolls should be dressed in the brightest colours ; plain white is not acceptable, as it is the dress of the widows.





## Stories from Mother's Note-books for the Children.

By U. S. O.

**I**T was a cold, wintry morning twelve years ago. The children were all in the nursery; it was generally a bright and joyous place with its pretty pictures and toy-cupboard.

This morning, however, the dear little faces were not happy at all, but very sad and tearful. Every one was crying but baby; *he* was cheerful! but then he was too tiny to understand the bad news that Daisy, Willie, and Mary had just heard. Father had been ill for a long time, and mother was ill too, and now the doctors said they must go right away over the seas, and the children would not see them for many, many months. Auntie was to go too, to help to take care of father. Willie was to go to school; Daisy, Mary, and baby were to stay at home with Miss Emily and nurse. Daisy said she *knew* it must be worse for missionaries' children when their fathers and mothers left them for *years*; but still it was *very* dreadful, she hardly knew how she could live without mother to talk to. Mother told her that the best sight in foreign lands would be letters from the children, and she promised to write down some of the interesting things she saw, and send the note-books home to cheer them.

We cannot now tell you all the tales those note-books told about the ships, and also about New Zealand, Australia, Tasmania, and other countries. No! we must skip all that, and come to the time when, returning from Australia to England in the good P. & O. steamship *Bokhara*



(which has recently been wrecked off China), the mother tells of some hours spent in Ceylon. If you like that story, as the children did, you shall some other day hear of some of the things the father and mother of these children saw in India.

But now let us begin about Ceylon.

#### CHAPTER I.—POINT-DE-GALLE.

Can you imagine how interesting it would be if the men and women in some of the pictures in the *Gleaner* were suddenly to become alive and walk about, and the trees and everything else to be real, and the right colour? If so, you can understand a little what yesterday, January 12th, was to us: just a realization of panoramas, missionary pictures, and foreign toys. It was amusing how everything we saw was just what we expected, and yet all so strange; but I must tell you all about it.

We were in sight of land before seven in the morning; and till ten o'clock, excepting at breakfast-time, we were running from our cabin to the deck at intervals to see how we were getting on. The spicy breezes did *not* blow soft from Ceylon's isle, but the cocoanut-palms waving on the shore for miles, made us feel that we were nearing a place which would be very beautiful. Adam's Peak rose high in the background.

We took the pilot on board about ten, and soon dropped anchor some distance from the shore. The stewardess came rushing to us for the washing, for the *dhobies*, or washermen,<sup>1</sup> had come. What funny laundresses they looked, as they stood in a group at the door of the saloon! They *salaamed*<sup>2</sup> and then thrust dirty pieces of paper before our eyes, each one being a testimonial that its owner was an excellent washer of clothes. Some of these wore turbans, but most of them had their hair done up in a knob, or neatly coiled like an English lady, and then a tortoiseshell comb like yours, Mary, only stuck in upright and turned the wrong way round. It is very difficult to say which of the Singhalese are men and which are women, excepting that the men have combs and beards. All seem to wear the same sort of cotton jacket, and a few yards of gaudy muslin rolled about their legs.

Our steamer was surrounded by native boats, called *catamarans*,<sup>3</sup> and

<sup>1</sup> Men wash and iron in the East.

<sup>2</sup> Touching the forehead and bowing, form of salutation in the East.

<sup>3</sup> Ceylon boats, with outriggers.

soon the deck was half-covered with Natives in simple Eastern dress, who wished to sell their wares. Over their heads, when they have no turban, they carry a large green umbrella or parasol. It was deafening to be assailed on all sides by a dozen men, each doing his best to outbid his neighbour: "Change money? very good—twelve rupee, one sov., good change twelve rupee."<sup>1</sup> The worst of it was that when you had given your gold and counted your money, you found you had only ten or eleven rupees in exchange, and the man who handed it to you was already lost in the crowd.

We wished to bring home presents to England, but amongst fancy baskets, ivory and ebony elephants, precious stones, lace, porcupine quill, and tortoiseshell goods, all thrust upon us at once, were sorely perplexed. In heathen lands you are almost sure to be cheated; every one shouts and vociferates, and asks from four to twenty times as much as the article is worth; and then if you say as the Maoris do, "Bah! you go long, too much, you no good," and walk away, they come and say very confidentially, "You say how muts, I give!" You then name a fair price, and by degrees they are sure to come round. The babel and pursuit of us was very entertaining. Ah! well, these poor Natives must get a living, though it may not be according to English modes, only we must send them more missionaries that they may learn that it is sinful to cheat.

Soon we went ashore. The boatmen scuffled and quarrelled about how many passengers each one should take; each wished to persuade us his boat was the best. At last we were fairly off, saw the old Dutch fortifications on one side, the wharf, a rude wooden shed, in front of us, and palmyras<sup>2</sup> and palms all around. We certainly felt we were out of the colonies at last, and in a foreign land. I cannot describe all the costumes, but as far as we could see, the children under six or eight years of age wore nothing at all, excepting an armlet or charm round the neck, or a string of beads or silver ornament round the waist. It made my heart ache that all the sweet little brown babies, that we fell in love with during the day, might never hear of the loving Saviour who said, "Suffer the little children to come unto Me." You can hardly tell the sorrowfulness of looking for the first time on a crowd of Natives who know nothing of Jesus, and yet how are they to believe in Him of whom they have not heard?

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<sup>1</sup> Rupee, a silver coin; varies in value from 1s. 3d. upwards to 2s.

<sup>2</sup> Majestic palm-trees, called by Natives "tree of life."

and how shall they hear without a preacher? and how shall they preach except they be sent?

If Miss Emily had been with us, she would have longed to run off with one of the pretty brown babies—it would have been almost too strong a temptation. One of the passengers told me that a man on the wharf offered her a little boy about three years old for 20*l.*, but she refused him. Would you have liked me to buy him, bring him to England, teach him about Jesus, and send him back as a missionary to Ceylon? After all, nice as this sounds, we should not quite like to *buy* little brown boys; and if his parents had given him to me, he might have died, because England is much colder than Ceylon.

Once upon a time, when I was a little girl, an uncle of ours came from Java and brought me nine little birds, and I took great care of them and put flannel round their cage, and every one of them died, and then I cried; and it was only because England was colder than Java that they died. Now I am sure if we had a brown boy, and he died, it would be a great deal worse and would make us all cry; so a better plan would be to send money for some school in Ceylon where boys could be taught the love of Jesus, and how to read and write.

We wished very much yesterday there could be many good missionaries in Galle; but I felt so perplexed, when I saw this swarm of men and women and children, how a missionary would *begin* his work if he were popped down in the middle of the street amongst this people, and knew little of their ways, and less of their language. I am sure we ought to pray for missionaries more than we do, for they need a great deal of love, wisdom, and patience. We were only on shore from eleven till four o'clock, but left it quite tired and bewildered.

When we went to the Oriental Hotel for luncheon, we had coffee (black and with no milk), and saw strange fruits on the table—limes,<sup>1</sup> mangoes,<sup>2</sup> green oranges, pineapples, and bananas; and there were gorgeous bouquets—we should think one flower out of them wonderfully beautiful in our specimen-glass in the drawing-room. Later in the day we bought a very grand nosegay for 3*l.* We longed for some of our dear sick friends at home to see and enjoy it; this would have pleased us better than putting it on the saloon table in the steamer.

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<sup>1</sup> Something like a very pale orange.

<sup>2</sup> A sweet, juicy, delicious, refreshing fruit, larger than a peach.

## Prize Competition.

### SUBJECT FOR BIBLE STUDY FOR JANUARY.

IN WHAT PARTICULARS DOES ST. MATTHEW SHOW THE EXACT FULFILMENT OF OLD TESTAMENT PROPHECY IN THE LIFE, MINISTRY, AND DEATH OF THE LORD JESUS?

It is open to all who have completed their sixteenth year to compete. A reference Bible (Authorized or Revised version) may be used, but not concordance. Answers should be sent in, marked outside, *Bible Study*, to 9, Salisbury Square, E.C., on or before the first day of the month following that in which the subject is announced. Will competitors give in each case name, age, and address? Receipt of answers will be acknowledged each month by initials.

### ANSWERS TO NOVEMBER QUESTIONS.

I. David's victories referred to in Ps. xviii., lx., cviii. David's great sin, Ps. li. and probably xxxii. Absalom's rebellion, Ps. iii., probably also iv. and xlii.; see v. 6. Ps. vii. has reference to Shimei's cursing at that time. He is spoken of as Cush (i.e. Ethiopian or Negro), not worthy to be called an Israelite. Ahithophel's treachery referred to Ps. xli. 9, lv. 12, 13, and probably the references to Judas in Ps. lxi. 23, cix. 8; see Acts i. 16, 20,—had in the first instance in view the Old Testament traitor, Ahithophel.

II. (i.) In the time of Zerubbabel after the return from Babylon; see Hag. i. 2-4, 9. (ii.) Ps. lxxii. 1, 5; see 2 Sam. vii. 12, 13. Ps. lxxxix. 3, 4, 20-37; see 2 Sam. vii. 12-16. Ps. cxxxii. 11, 12; see 2 Sam. vii. 12. (iii.) The true son of David, Matt. i. 1; Luke i. 32, 33; Acts ii. 29-31, xliii. 23. The true temple, Zech. vi. 12-15; John ii. 21; 1 Cor. iii. 16, vi. 19; 2 Cor. vi. 16; Eph. ii. 19-22; 1 Pet. ii. 5.

III. *Ittai the Gittite* and his 600 men from Gath, 2 Sam. xv. 18, 19. (Obededom the *Gittite*, 2 Sam. vi. 10, was probably a Levite of the sons of Kohath of Gath-rimmon in the tribe of Dan; see Josh. xxi. 20, 23, 24.) *Shobi*, son of Nahash of Rabbah of children of *Ammon*, 2 Sam. xvii. 27-29. *Zelek the Ammonite*, *Uriah the Hittite* among David's mighty men, 2 Sam. xxiii. 37, 39. *Araunah the Jebusite*, 2 Sam. xxiv. 18, 23.

IV. Probably jealousy. He was afraid that Abner would, as Amasa did, supplant him as commander-in-chief, 2 Sam. iii. 21, xix. 13, xx. 4-10. In Abner's case Joab wished to revenge his brother Asahel's death, 2 Sam. ii. 18-23, iii. 30. Joab showed faith in God in 2 Sam. x. 7-12. He reproved David for mourning immoderately for Absalom, 2 Sam. xix. 5-8, and for wishing to number the people, *ib.* xxiv. 3; see 1 Chron. xxi. 3.

Answers to November Questions have been received by December 3rd from M. B. A., C. M. R. B., E. F., and G. A. G., M. G., H. M. L., J. F., W. W., and L. E. R., S. M. S. and L. C. W.

## Notices.

- \* \* \* *All Communications, Contributions, Books for Review, &c., &c., are to be addressed to The Editor, C.E.Z.M.S., 9, Salisbury Square, Fleet Street, London, E.C. Articles for the forthcoming issue must be received by the 15th of the second previous month; short notices by the 5th of previous month.*
- \* \* \* *Contributors are requested to write clearly on foolscap paper, on one side only of the leaf, and to keep a copy for their own use.*
- \* \* \* *Correspondents will kindly note that the Magazine being the official organ of the Society, all accepted contributions are, by our Constitution, subject to the revision of the Publications Sub-Committee.*
- \* \* \* *All correspondence regarding offers of service in the Mission Field, Training of Candidates, &c., should be addressed to the Secretary of the Candidates Sub-Committee, MRS. SANDYS, Manorside, Leigh Road, Highbury, N.*



# Church of England Zenana Missionary Society.

Treasurers of Associations are reminded of the convenience and saving to the Society that would result from their making remittances *from time to time*, when they have funds in hand, instead of waiting till the closing of the Accounts.

## CONTRIBUTIONS RECEIVED FROM NOVEMBER 1ST TO NOVEMBER 30TH, 1892.

ASSOCIATIONS.					
<i>Metropolitan—</i>			<i>Essex</i>	Theydon Bois	£1 17 6
N.	Canonbury: St.		"	Witham	24 17 9
	Stephen's	£3 0 0	"	Woodford Wells	31 10 0
N.W.	Tufnell Park	67 0 0	"	Chelmsford	8 9 7
	Marylebone: Holy Trinity	3 2 0	<i>Gloucestershire</i>	Amberley	9 0 5
"	West Hampstead	0 10 0	"	Scattered Helpers	0 5 0
S.E.	Blackheath	87 8 1	<i>Hampshire</i>	Boscombe	18 0 0
"	Deptford, St.		"	Bournemouth	10 0 0
	John's	6 17 0	<i>Herefordshire</i>	Hereford	10 0 0
S.W.	Clapham	21 8 2	<i>Hertfordshire</i>	Buntingford	0 4 0
"	St. James'	8 3 1	"	Harpden	0 10 7
"	South Belgravia	1 5 0	"	Shenley	0 12 1
"	South Kensington:		"	Watford	13 16 0
	St. Jude's	5 5 0	<i>Isle of Wight</i>	Undercliffe	13 15 0
W.	Acton, East	6 11 8	<i>Isle of Man</i>	Douglas	10 0 0
"	Ealing	40 11 0	<i>Kent</i>	Bromley	8 18 8
"	Kensington: St.		"	Ch. Ch.	3 10 8
	Barnabas	9 16 6	"	Dover	10 3 0
"	Paddington: St.		"	Maidstone	11 10 0
	Matthew's	8 0 0	"	Shooter's Hill	20 10 0
<i>Bedfordshire</i>	Meppershall	1 5 0	"	Westerham	6 0 0
"	Turvey	7 15 0	<i>Lancashire</i>	Hey	12 16 4
<i>Cambridgeshire</i>	Cambridge	56 2 9	"	Liverpool	10 0 0
<i>Cheshire</i>	Alderley Edge	25 0 0	"	Preston	6 10 0
"	Birkenhead	4 15 6	<i>Leicestershire</i>	Aylestone	2 0 0
"	Bunbury	55 0 0	"	Harby	1 15 0
"	Macclesfield	23 0 0	"	Leicester	14 0 0
"	Rockferry	6 5 0	"	Melton Mowbray	9 14 6
"	Stockport	4 6 6	"	Somerby	3 10 0
<i>Cornwall</i>	St. Anstell	30 0 0	"	Long Clawson	4 4 0
"	Truro	0 5 0	<i>Lincolnshire</i>	Alford	15 10 0
<i>Cumberland</i>	Aikton	0 15 9	"	Lincoln	20 4 8
"	Burgh-by-Sands	4 5 3	"	Ludborough	15 10 0
<i>Derbyshire</i>	Matlock Bath	9 14 0	"	South Kelsey	0 13 4
<i>Devonshire</i>	Budleigh Salterton	2 8 10	"	Washingboro'	2 0 2
"	Dawlish	11 0 0	"	Wragby	2 5 0
"	Exeter	6 11 6	<i>Middlesex</i>	Harrow	20 10 7
"	Ilfracombe	5 12 8	<i>Northamptonshire</i>	Milton	4 16 1
"	Plymouth	38 12 6	"	Kimberley	2 5 6
"	Teignmouth	1 0 0	"	Mansfield	7 14 6
"	Torquay	65 12 0	"	Weston	5 16 3
"	Stoke Fleming	1 10 0	<i>Oxfordshire</i>	Holton & Wheatley	0 10 9
"	Welland	1 3 3	<i>Somersetshire</i>	Bath	5 8 1
<i>Dorsetshire</i>	Portland	3 7 0	"	Monkton Coombe	5 5 4
<i>Durham</i>	West Hartlepool	38 10 0	"	Taunton	11 5 8
			"	Yeovil	20 0 0
			<i>Staffordshire</i>	Walsall	28 2 5
			"	Wednesbury	4 0 0

## List of Contributions.

<i>Surrey</i> .....	Croydon . . .	£8 0 0	<i>Worcestershire</i> .....	Malvern . . .	£37 15 4
" .....	Dorking . . .	17 7 10	" .....	Worcester . . .	20 0 0
" .....	Guildford . . .	50 10 0	<i>Yorkshire</i> .....	Airmyn . . .	1 16 2
" .....	Holmwood . . .	8 1 6	" .....	Beverley . . .	2 5 6
" .....	Kenley . . .	6 4 9	" .....	Bradford . . .	5 10 0
" .....	Limpsfield . . .	6 16 9	" .....	Halifax . . .	4 1 9
" .....	Surbiton . . .	25 14 0	" .....	Keighley . . .	2 17 3
" .....	Woking . . .	0 10 0	" .....	Morley . . .	8 6 4
<i>Sussex</i> .....	Chichester . . .	30 0 0	" .....	Sheffield . . .	70 0 0
" .....	Eastbourne . . .	50 0 0	" .....	York . . .	9 15 6
" .....	Hailsham . . .	9 3 6	<i>Scotland</i> .....	Aberdeen . . .	1 0 0
" .....	Hastings and St. Leonard's . . .	26 2 0	<i>Ireland</i> .....	Dublin . . .	30 0 0
<i>Westmoreland</i> .....	Burton . . .	10 0 0	" .....	Drumcree . . .	1 10 0
" .....	Windermere . . .	11 19 0	" .....	Dunmore, East . . .	0 16 0
<i>Worcestershire</i> .....	Bradley . . .	1 2 9	<i>Canada</i> .....	Halifax . . .	36 3 10
" .....	Droitwich . . .	15 0 0	" .....	Toronto . . .	1 0 7
" .....	Kinver . . .	8 12 0			
					<u>£1640 15 6</u>

### DAYBREAK WORKERS' UNION.

Walsall . . . . .	£3 0 0
Wisbech . . . . .	4 0 0
Hooper, Miss, L. C. M., through . . .	3 10 0
	<u>£10 10 0</u>

### DIRECT CONTRIBUTIONS.

A. H. D. . . . .	£100 0 0	Maitland, Rev. H. Fuller and Mrs. . .	£1 1 0
Aldous, Miss . . . . .	0 10 0	Mylne, Miss Jessy . . . . .	0 5 0
Anon. . . . .	5 0 0	Pilgrim, Miss M. H. . . . .	0 10 0
Anon. . . . .	0 10 0	Pitt, Miss A. E. (Y.W.C.A. Own Missionary) . . . . .	2 10 5
Association Secretaries' Substitute . .	13 14 6	Roberts, Miss M. D. . . . .	9 0 0
Bartlett, Miss . . . . .	0 10 0	S. B. S. (thankoffering) . . . . .	5 0 0
Bush, Miss (card) . . . . .	0 10 0	Schöller, Miss M. (card) . . . . .	0 10 0
Chubb, Mrs. Hammond . . . . .	2 2 0	Silby, Miss E. . . . .	0 10 0
Clutton, Miss M. . . . .	3 2 0	Skinner, Mrs. Holt . . . . .	5 0 0
Colville, the Misses . . . . .	2 2 0	Somers, W. Stirling, Esq. . . . .	0 10 0
Dowell, Rev. T. (2 years) . . . . .	6 6 0	S.P.C.K. Grant . . . . .	66 13 4
Faith, Nurse . . . . .	0 5 0	Spencer, Miss J. W. . . . .	0 10 0
Fearnside, Mrs. . . . .	150 0 0	Stogdon, Mrs. . . . .	1 8 6
Garrett, Miss A. S. . . . .	0 10 0	Substitute, W. . . . .	30 0 0
Gibson, H., Esq. . . . .	5 5 0	Sweetlove, Miss . . . . .	50 0 0
Gibson, Miss . . . . .	0 10 0	Trayer, Miss K. . . . .	0 10 0
Harding, Miss C. (coll. for drugs) . .	22 0 0	Trewby, Miss . . . . .	25 0 0
Harris, Mrs. . . . .	2 2 0	Waylen, Mrs. . . . .	3 0 6
Harrison, Miss . . . . .	0 13 9	Williams, Rev. G. A. . . . .	0 10 0
H. S. M. . . . .	30 0 0	Winn, Major . . . . .	35 0 0
James, Miss E. D'O. . . . .	3 0 0	Winscombe, Miss . . . . .	0 8 8
Low, Miss A. G. (Bible-woman) . . .	5 1 6	Y. W.C.A., Bromley . . . . .	0 5 0
Lewis, Mrs. (card) . . . . .	0 10 0		
Lucas, Miss . . . . .	0 5 0		
			<u>£592 11 2</u>
TOTAL—Associations . . . . .	£1640 15 6		
— Direct . . . . .	592 11 2		
— D.W.U. . . . .	10 10 0		
	<u>£2243 16 8</u>		





A MOHAMMEDAN GIRL. *See pp. 62, 64.*



# INDIA'S WOMEN.



## The Plea for Heathen and Moslem Lands,

IN THE COMFORTABLE WORDS OF THE HOLY COMMUNION OFFICE.

BY THE RIGHT REV. THE LORD BISHOP OF EXETER, D.D.

HEAR what comfortable words our Saviour Christ saith unto all that truly turn to Him :—

*"Come unto Me, a'l that travail and are heavy laden, and I will refresh you."*—St. Matt. xi. 28.

*"So God loved the world, that He gave His only begotten Son, to the end that all that believe in Him should not perish, but have everlasting life."*—St. John iii. 16.

Hear also what St. Paul saith :—

*"This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners."*—1 Tim. i. 15.

Hear also what St. John saith :—

*"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous : and He is the propitiation for our sins."*—1 St. John ii. 1-2.

O FATHER, who hast given Thine Only Son  
 To ransom the whole world from Satan's thrall,  
 For all the perfect sacrifice of One,  
 And life, through One who died, made free for all ;  
 Oh, hear us now, while we Thy children plead  
 Thy boundless mercy and our brethren's need.

O Saviour, dost Thou bid the weary come  
 And lean their weariness upon Thy breast,  
 Not only the sick souls of Christendom,  
 But all who crave and have not found Thy rest ?  
 Hear Thou our prayer in this memorial feast,  
 Who art for all the Offering and the Priest.

O Spirit of the living God, by Whom  
 The spirits of all flesh alone can live,  
 Souls cry to Thee in anguish through the gloom :  
 Lord, when Thou hearest their dumb cry, forgive ;  
 And draw them to the wounded feet and side  
 Of Him Who lives for all, for all Who died.

O Father, Saviour, Comforter Divine,  
 All hearts are open to Thy searching glance ;  
 Lift up on this our darken'd world of sin  
 The light and glory of Thy countenance,  
 Till Love its final victory hath won,  
 And, as in heaven, on earth Thy will be done.

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### “India's Women.”

BY THE REV. T. A. GURNEY, M.A., RECTOR OF SWANAGE.

#### PART II.

**T**HE earlier history of the women of India is a history bright with the sunshine of happy home-life, and of the dignity of wedded influence. When the Aryans first came into India from Central Asia as a pastoral people who had already learnt household economy and industries, and had settled down to the arts of civilized life, there was no such thing as caste known among them. Women then held an honoured position, and their intellectual life was free and their intellectual growth unhindered. Some of the most beautiful hymns of the Vedas were composed by women, whereas most women in India to-day do not know how to read. The present tyrannical custom, therefore, which shuts away from the life and sympathies of the outside world so large a portion of the population of India, has not even the justification or excuse of the ancient Books of the Hindu faith, whilst the miseries which it has brought to India are untold. For it has choked up the stream which would have fertilized the barren wastes of Eastern life, and has supplied nothing in its place.

Yet the women of India are worthy of a far nobler fate. Some of the

most interesting chapters of Indian History are due directly to woman's influence. From the natural amiability and grace of Indian women, coupled with their intense devotion and patient, uncomplaining loyalty, we may form some idea of the enormous power for Christianity which their release from their present bondage would mean, especially if that release is brought about under Christian influences. The work must necessarily be slow, for it is the leavening from within silently of the innermost elements of Indian life. But it is full of encouragement. The life and thought of the Zenana is a life and thought hidden from the world. But for that very reason, the result, when it comes, as it must come, will be all the more startling.

An illustration drawn from the physical life of India is particularly applicable to India's present spiritual condition. The physical prosperity of India depends upon its rivers. These rivers bring, from sources far away, behind the double wall of the Himalayas, the wealth of supplies which are the safeguards, through widely extended irrigation, against drought and famine. In thirsty Sindh alone, two millions of acres owe their fertility to this cause, and in the Punjab, where the rivers are more numerous, no less than seven millions of acres are dependent upon this great source of indirect supply. When the rivers are confined within their narrowed banks before the rainy season bursts with the monsoon upon India, the peasant's rice-field in Bengal, the mango-groves and plantains, the crops of wheat and maize, the plots of potato and yam, grow parched and thin and shrivelled with the want of moisture.

These rivers in their beneficent effects are like the possible influence for good of the women of India upon the life of India, and that drought is precisely similar to the cramped and dwindled life of the India of to-day, because its stream of healthful influences has been allowed to run almost dry.

But we may follow the parallel still further. When the winds of God blow and bring those showers of blessing upon which the harvests of India depend, then the river-beds expand and broaden into a vast lake, flowing onward with the force of a resistless tide. Such will be the possible force for good when the Spirit of God is poured out in His fulness from on high upon the wives and daughters of India.

What is the process, hidden, silent, yet overwhelming in its results, which is preparing the way for the river's enlarged and beneficent action? There is a secret transfer, a hidden revolution going on, so silent in opera-

tion that its effects are not noticed day by day, yet so wonderful in result that it represents, more than any other power in Eastern Nature, accomplishes the mightiest and most far-reaching. That process is the silt-collecting which goes quietly on, as day by day the river brings down through the hundreds of miles of its onward course the precious particles of sand or rock torn from the far-off Himalayan precipices. It is this process which prepares the way beforehand for the time of flood. It is this, again, which converts that flood from being a curse, to becoming India's greatest boon. In the ordinary flow of the river you would not observe it, unless your attention were drawn to it, and then you would only see the merest surface indication of what was going on. Thus the brown hue of the Indus, the reddish tinge of the Chenáb, the paler grey of the Sutlej, tell of the nature of the grains which they bear along. That process goes on for hundreds of miles, month after month, almost unnoticed. Yet it is working the most startling of changes.

This process is like the hidden work of our Zenana Missions. They are leavening, silently, slowly, but surely, the hidden depths of Indian home-life. They are quietly preparing the way for an unlooked-for revolution. They are steadily imparting to Indian women a character which, when the flood-stream of their blessing comes, will give it a direction and a result. Their work is not noticed by the casual observer. The merest surface results are manifest, and even these are only observed by those who carefully look for them. But the tone of Indian life is being raised, and the great future of India is being prepared for.

When the whole bed of the river has thus been slowly lifted above the surrounding lands, a startling transformation takes place. The monsoon hurls its richly laden clouds against the mountain-sides, the rains descend into the thirsty plains, the rivers overflow their high-raised banks. Bursting into a hundred heads, they fertilize in a multitude of directions the new lands to which they themselves give birth. The deposited soil lifts itself gradually above the stream to a higher level. And that soil becomes, as it has become for hundreds of miles in India, the richest pastures and rice-fields of the future. The whole of Lower Bengal is the gift of the Ganges to India, as Egypt is the gift of the Nile. The swamps become filled up, the malarial haunts of wild beasts become grass, with reeds and rushes, and, soon, waving harvests. The shores of the great deep are reclaimed to the land, and in Bengal alone 50,000 square miles once covered by sea are now the wealthy soil of a vast population.



No power on earth can equal the magnitude and permanence of the changes thus effected. Thus it is said that if a daily succession of fleets, each of 13,000 ships apiece, sailed down the Ganges during the four rainy months, and discharged a freight of 1400 tons apiece of silt every morning into the Bay of Bengal, this would represent what the river brings down in the rainy season alone.<sup>1</sup> That silent force not only makes the land and renews it, but transforms its social features. It leaves high and dry, far away from the present stream, great sacred cities of the Hindu faith, such as Hastinápura and Kanauj, which we associate with the reminiscences of an age-long idolatry. It sweeps away the inventions and creations of man's skill and wisdom, as it swept away in 1875 the railway terminus of Eastern Bengal. It blesses, and fertilizes, and enriches a refashioned land

Such also, and precisely similar in the magnitude as well as the quality of its results, is the silent process of adding grain to grain of Gospel truth in the minds of the millions of Hindu women through the patient work of loving English hearts. The process may seem slow, and the time appointed may be long. The work undoubtedly is hidden, gradual, and sometimes in result seems infinitesimal. For those very reasons it is sure and strong and abiding; for it prepares, slowly but certainly, for the spiritual and social regeneration of India. It raises steadily the whole level of Indian thought and life, and of Indian wifehood and motherhood. Then the tremendous, patiently-prepared revolution comes, as it will surely come to India. The river bursts its banks. The flood-gates of Indian hearts are borne away. The tide of blessing flows into the barren soil which has thirsted so long for the living waters. The silent process stands revealed. A new India emerges, built up by stealth, as it were, beneath the soil of the old. The heathen temples stand high and dry, their idols forsaken. The current of Indian life and thought is altered for ever. The works of human wisdom and words of human boasting are found to be powerless to arrest the tide. A new soil has been laid, and it is ready now to receive the seed which the labourer would sow upon it. The everlasting harvest of living souls may be gathered in: the years of drought and of the cankerworm are for ever past; the monsoon showers of living blessing have fallen into channels long prepared to receive them and to convey them, and the great year of the Lord has come.

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<sup>1</sup> Sir W. Hunter's *Indian Empire*, 2nd ed. pp. 16-30.



SINCE our last entry we have received the report of an interesting Conference held at Stockport on November 15th, when about thirty-three ladies represented fourteen different parishes. The Rector opened the meeting with prayer and a few remarks on Mission work generally. Papers were read by the Assoc. Sec., Miss Rose, on "How to Work a District," and by Mrs. L. H. Symonds, on "How to interest Young People." The practical result of the papers was the resolution, carried unanimously, to have a local C.E.Z. Exhibition in Stockport during the autumn of 1893. "Village Work Parties" and "Village Associations" were next discussed.

One lady told how she received orders from the people in her village, and realized 2/. or 3/. in the year when all expenses were deducted. Over the social cup of tea which followed, different points of interest or difficulty were talked over, and the Society's publications were well displayed on the table. Before dispersing, it was proposed and carried that a similar meeting should (D.V.) be held in the spring, and many expressed the pleasure so useful and practical a gathering had afforded them.

\* \*  
\*

An Exhibition, in which our model Zenana had a place, was held in the parish of St. Paul's, Lorrimer Square, Walworth, from November 17—19. No pains had been spared in the work of preparation; the young men

connected with the Institute having been led to interest themselves in it as early as the month of August. They devoted some of their time to getting up the histories of the different Missions on which they were to speak, arranged stalls in the form of the dwellings occupied by the inhabitants of the various countries, and added very much to the attractions by adopting the national costumes. Lectures were going on in an adjoining room nearly all the time; Miss Good giving one to a large gathering of mothers on the first afternoon, and Mrs. Greaves another, with dissolving views, on the closing evening. There was also a band and a choir of singers. The people, who are all of the poorer class, attended in large numbers, and were much interested in everything, especially in the Zenana.

\* \*

On November 18th a very encouraging beginning of work was made in the old town of Eastbourne, when Miss Harding addressed over 100 people, and the collection exceeded 8/. The Rev. H. B. Ottley, who presided, spoke most warmly of our Society, and said he was very glad that the first missionary meeting held in the recently opened Pitman Memorial Hall should be on behalf of the C.E.Z.M.S.

\* \*

Our Annual Meeting will be held in St. James' Hall, Piccadilly, on Friday, May 5th, at 2.30. We trust that our venture in taking a larger hall than ever before will be amply justified by its being well filled.

\* \*

We have lost a kind friend and valued Vice-President through the death of Lady Rivers Thompson, which took place in December. Her name and that of her husband, Sir Rivers Thompson, whose death occurred a year ago, have often been mentioned gratefully by our missionaries, and since their return to England, after the expiration of Sir Rivers Thompson's term of office, their interest in Missions was both active and constant.

\* \*

Do our readers know of the existence of the C.E.Z.M.S. *Local Workers' Substitute Fund*? Up to October 1st, 1892, the contributions to this Fund amounted to 100/. Miss Bell, who sailed in the autumn for Travandrum, was adopted as the representative of the Local Workers. The

Treasurer, Miss MacGregor, 17, Gunterstone Road, West Kensington, inquires: "Is this fund to be kept up? Who will join it?"

\* \* \*

We are able to announce with sincere pleasure and thankfulness that Miss Mitcheson, C.E.Z.M.S., of Peshawur, who came to England to qualify at the London School of Medicine, has been granted the Medical Missionary Zenana studentship of 50*l.* a year for two more years by the S.P.C.K.

#### COMMITTEE NOTES.

Selections from proceedings of General Committee, *December 7th, 1892.*—The deaths of Lady Gwyder, Vice-President, and for several years Treasurer for the County of Suffolk, and of Mrs. Perry, also a Vice-President, and widow of the late Bishop Perry, were reported. The Clerical Secretary was requested to express the sincere sympathy of the Committee with their families.

It was reported that the Bishop-Designate of Lucknow had signified his willingness to become one of the Episcopal Patrons of the Society.

An application from Miss A. M. Smith for money to build a Missionary Home in South India was considered, and it was resolved that notice of this need should be inserted in *INDIA'S WOMEN*.

A letter was read from Miss Ewart, attached to the Mission at Bangalore, requesting that she might be appointed Honorary Missionary of this Society. The Committee cordially acceded to this request.

With much regret, the resignation of Miss Tylor, Honorary Missionary at Jalandar, was accepted by the Committee; and they desire to put on record their grateful appreciation of the earnest consecration of her life and means to the Lord's service, in the Punjab, during the past seven years, and to assure her of their prayers that she may have God's blessing in the new work in which she is about to engage.

The Secretaries reported that, owing to ill-health, Miss Catchpool had been suddenly obliged to leave India, and is now recruiting on the Continent.

At the Committee of January 4th, 1893:—

The acceptance by Lady Mitcheson of the office of Vice-President was reported.

The Committee heard with great regret that Miss Turner, Hon. Superin-



tendent of the Society's Home, the Manor House, Highbury, would be unable to retain her charge, owing to the serious illness of her sister. Miss Turner is, however, willing to keep up a general superintendence of the work until a successor can be found.

The sympathy of the Committee was given to Miss Turner on the cause of her resignation, and every endeavour will be made to relieve her of her charge as soon as a fitting successor can be found.

The return, on urgent private affairs, of Miss Robertson from Peshawar was reported.

## Daybreak Workers' Union.

### ANNUAL MEETING.



THE Annual Meeting of the "Daybreak Workers' Union" will take place (D.V.) in the Church House, Dean's Yard, Westminster, on Wednesday, March 8th, at 3.30. The Chair will be taken by the Rev. G. S. Karney, M.A., Vicar of St. John's, Paddington, and late Clerical Secretary of the Society.

### ANNUAL EXHIBITION.

It is proposed to hold the Annual Exhibition on April 27th and 28th, in Kensington Town Hall, and it is hoped that H.R.H. the Duchess of Connaught will consent to open it.

The D.W.U. Prize Competition has been already announced in *Daybreak*, October, 1892, and January, 1893, and also in *INDIA'S WOMEN*, October, 1892.

As many branches of the Y.W.C.A. and G.F.S. work for the C.E.Z.M.S., special prizes have been offered to members of both these valuable organizations. The Y.W.C.A. Prize Competition was announced in *INDIA'S WOMEN*, September, 1892. Four prizes are offered for competition to members of the G.F.S. :—

- |                            |                               |
|----------------------------|-------------------------------|
| 1. Child's Print Pinafore. | 3. Scrap Book.                |
| 2. Child's Chemise.        | 4. Long Print Infant's Frock. |

All work, unless specially labelled "For Exhibition only," when an entrance fee of 6d. must be paid on each article, will be sold for the benefit of the C.E.Z.M.S.

All articles, whether for sale or exhibition, competing in the G.F.S.

Prize Competition, must be marked outside, "G.F.S.," and sent by April 15th to Miss A. E. Clarke, Manor House, Leigh Road, Highbury, N.

For further particulars apply to :—

For D.W.U. Miss L. A. Janvrin, 41, York Terrace, Regent's Park, N.W.

„ Miss L. C. M. Hooper, 49, Ladbroke Grove Road, W.

For Y.W.C.A. Miss Sandys, Manorside, Leigh Road, Highbury, N.

For G.F.S. Miss A. E. Clarke, Wingfield, Trowbridge.

## United Prayer-Meeting for Women's Work in the Foreign Mission Field.



UNITED PRAYER-MEETING in connection with the Week of Prayer for the outpouring of God's Holy Spirit on women's work in the Foreign Mission-field, was held in Exeter (Lower) Hall, on Friday, January 6th, 1893, at 3 p.m., in which seven Societies were represented. The order of proceedings was as follows :—

1. Hymn I., "O Spirit of the living God."
2. Reading of Holy Scripture—John iv. 21—41.
3. Remarks of the Chairman, Dr. H. Grattan Guinness.
4. Prayer—Rev. F. N. Alexander, C.M.S., Ellore, representing the *Church of England Zenana Missionary Society*.

Thanksgiving for souls gathered in, for workers preserved in danger, for doors opened, for obstacles removed, for labourers raised up, for blessings vouchsafed, and funds provided.

5. Prayer—Rev. Alexander Ramsay, Highgate, representing *Presbyterian Church of England Missionary Society*.

For an outpouring of the Holy Spirit upon all women teachers of Christ's Gospel, and medical missionaries, in Heathen and Mohammedan lands.

6. Hymn II, "Far, far away," &c.
7. Prayer—Rev. W. Fleming, Vicar of Christ Church, Chislehurst, and Secretary of the London Jews' Society, representing the *Society for Female Education in the East*.

For the women of Heathen and Mohammedan lands, that the Blessed Spirit

of God may open their eyes, and turn them from darkness to light; and that the hearts of Jewish women may be opened to receive Jesus as the Messiah.

8. Address by Chairman.

9. Prayer—Rev. G. P. Gould, Regent's Park College, representing the *Baptist Missionary Society*, Women's Branch.

That secret believers may have grace to confess Christ openly; that female converts may grow in grace and in the knowledge of their Lord and Saviour, that they may be steadfast and zealous to win their countrywomen to Christ.

10. Hymn III., "Lord, her watch Thy Church is keeping."

11. Prayer—Rev. T. W. Pearce, Canton, representing the *London Missionary Society*, Women's Branch.

For an outpouring of God's Holy Spirit on Committees directing Women's Missionary Societies, and on all who aid the work; also that the Lord of the harvest would thrust forth many more labourers into His harvest.

12. Prayer—Rev. H. M. M. Hackett, C.M.S., representing the *Zenana Bible and Medical Mission*.

That doors at present closed may be opened for Christian effort.

13. Hymn IV., "A cry as of pain."

14. Concluding Prayer—Rev. W. H. J. Picken, Bangalore, representing the *Wesleyan Missionary Society*, Women's Branch.

For union among all engaged in woman's work, both at home and abroad, and for a blessing on the efforts of all Protestant Missionary Societies throughout the world.

#### DOXOLOGY.

"EVERY Christian woman in the United States has assigned to her, whether she will take the responsibility or not, the conversion of two hundred heathen women."

"THE Christian missionary is more needed in India now than even he was in Carey's time. We take great comfort to ourselves from the great increase of the Native Christian Churches in India, and we rightly do so, for its progress is quite phenomenal, and even the heathen Press admits that the Native Christian community is the most progressive community in India. But, at the same time, it must be remembered that, under the peace and security of British rule, the population has increased with mushroom growth, and for every heathen that existed in India in the days of Carey there are two heathen in India now. Ought not that fact alone to stir up the Christian Church in England to redouble its efforts?"—*Sir Charles Aitchison*.

## Practical Papers for Home Workers.

### II. MEETINGS.

MEETINGS—a large subject to be treated in a limited space! How shall we best, in a few words, give some practical hints for those who have to arrange these valuable aids to an intelligent interest in missionary work?

It need hardly be said that prayer must be the backbone of preparation for any effort connected with the spread of God's Kingdom. The work is His, the labourers are His, the silver and the gold are His, the hearts of the audience are in His hand, and (what we too often forget) the *weather* is His. If this is really acknowledged, it will stop the heart-sinking which many of us know too well, when the appointed day brings with it torrents of rain, heavy snow, or a thick fog. *He* "giveth rain upon the earth," *His* are "the treasures of the snow," vapours and stormy wind fulfil *His* word, and a meeting which perhaps we sorrowfully characterize as "spoilt by the weather," may, with His blessing, have far-reaching results which no eye but His can see.

But the power of prayer being acknowledged, what means shall we use to, as far as in us lies, secure the success of our meetings? Success, of course, means that they shall be illuminated by the light of two phrases in our Lord's Prayer, "Thy Kingdom come," "Thine *is* the Kingdom."

We will take "Drawing-room Meetings," as those which have most often to be arranged by private individuals, and which therefore have something unofficial about them. What is their object? Surely it is the increase of interest in the spread of the Kingdom of God. Then whom shall we invite? Not only, or even chiefly, those who are already working for the cause, though by all means let them come if there is room, that their zeal may be increased by knowledge. But let us sanctify our ordinary social duties, by using the influence so obtained, to bring our ordinary acquaintances where their eyes may be opened to what is really worth living for, and their sympathies aroused. A private invitation will often be accepted, simply through politeness, and the facts heard for the first time may awaken interest and help. And if even one new recruit is gained, one soul brought to ask the question, "Lord, what wilt Thou have *me* to do?" we shall feel that time, thought, and energy have not been thrown away, and that our "labour has not been in vain in the Lord."

ALICE J. JANVRIN.





**Q**UR despatches from abroad have spread over an unusually large number of pages. Some of the Missions have strayed from the places usually assigned to them. Miss Hensley's account of "Our Mohammedan Children of Calcutta," intended for our January Number, has waited for the illustration which forms our Frontispiece. On the other hand, an account of the Converts' Home, Barrackpore, waits till the March Number for a reproduction of the photograph of some of the converts, which cannot fail to increase the interest of this already interesting paper. Our last Number contained a Request for Praise for the first-fruits of the dispensary work at Hyderabad,—we are glad to give the particulars of this patient's conversion on page 84.

Many letters from abroad tell us of the welcome given to our missionaries who sailed in the autumn, and of their plans for the winter.

On November 23rd, the Rev. P. Ireland Jones wrote of the safe arrival of the *Kaisar-i-Hind*, and mentioned that Miss Collisson and Miss Owles were at Krishnagur, Miss Marks was with Miss Highton at Calcutta, and the two had arranged to move, the following week, to the out-station Baranagore.

Miss Rainsford Hannay had returned from her furlough in Australia, where she had addressed thirty meetings. Whilst waiting for the completion of repairs to the house at Andul, which she and Miss Evans hoped to make their headquarters, Miss Hannay went to Krishnagur to help

in itineration in the district. Miss Thorp was about to leave Krishnagar on furlough, and would probably sail from Bombay on January 7th.

We much regret to hear that the Rev. Robert Clark has been seriously ill with pneumonia. News has come that he is already better, and we trust that the strength, so precious to the Punjab Missions, will be soon perfectly restored.

## OUR MOHAMMEDAN CHILDREN OF CALCUTTA.

By MISS HENSLEY.

There are no such thrilling incidents in my work in Calcutta as our sisters in China have so lately described. Mine is but a brief account of routine—chiefly among children—"line upon line, here a little and there a little."

The children at Matya Burj had their prize distribution, with the girls of Miss Martin's school, in one of the marble-floored rooms of the palace of the late King of Oudh, lent by the syndicate which has bought the estate. We seated the scholars of the two schools opposite each other on two flights of marble stairs, and the effect was very pretty. The presence of some of the parents and a few Zenana pupils, gaily dressed in brilliant-coloured *saris*, and loaded with jewellery, added greatly to the bright scene.

Mrs. Leeson and Mrs. Horne kindly gave away the prizes, and Mrs. Charlton exhibited her magic-lantern, somewhat under difficulties because the room was not an easy one to darken. The children sang some hymns while waiting for the pictures to appear on the sheet. To this treat they had looked forward with much pleasant anticipation for some time. I think the girls of Dhan Kheti considered it

a great honour to take part in the same entertainment as the other school, which had been opened so much longer. Grateful acknowledgment is due to all kind donors of prizes, dolls, &c., especially for those received from Guildford, Ballybrack, and Miss MacGregor.

On the days when I go to Matya Burj, I teach other pupils besides those in the school.

In one house, opened by Miss Keymer (now Mrs. Smith), a little girl, though only nine years old, shows much bigotry. One day, when mention was made of Jesus Christ in her lesson-book she got very angry, and called to her granny to ask whether she need read it. Lately we came to a lesson on St. John iii. 16, which is, always a stumbling-block to a Mohammedan. Thinking it undesirable to allow her to read what she did not accept, I said we would pass on to the next lesson. To my surprise she said, "There is no harm in reading it." This, I think, shows a breaking down somewhat of the spirit of opposition.

We do not confine our work only to Musalmans, but teach up-country Hindus and Parsees when they call us.

A little Parsee girl, whom Miss Highton asked us to undertake because she needed Hindustani, is making rapid progress in learning English. The ladies of the house are refined gentlewomen, and very industrious; they embroider most beautifully in gold or coloured thread. They introduced me to a nice, intelligent little woman (Musalman) desirous of learning English, living next door. Her house is partly furnished in English style, the rooms being handsomely carpeted and unusually clean. One thing struck me as unusual in Calcutta, though I believe customary in some other parts of India, namely, that the couches were suspended from the ceiling by long hooks and iron rings. This pupil can read Urdu fluently, so I tried to get her to read Barth's *Bible Stories* with me, but she assured me she had read both it and the New Testament, and did not see the use of going through them again. It seems that her father was a teacher in a Mission school in Bombay, and used to teach that book to the boys; and his daughter, being fond of reading, had read the *Stories* for herself, as also the New Testament, of which he had a copy. It is sad to see such indifference to the Word of God. Pray for her, that even though she may not continue her readings with us, yet her eyes may be opened to the truth by the teaching of the Holy Spirit.

The young daughter of a *maulvie*, whose house has been long visited by Miss S. Mulvany and others, has studied regularly with me. Of late her opposition to the Bible has been

roused by the presence of a young relative, who is much inclined to argument. One day I said to this relative, when she was talking against the New Testament, "At present your eyes are shut, so that you cannot see or understand the truth." "No!" she quickly replied, "it is your eyes which are shut, and Satan makes you say that Jesus is the Son of God." She added, "I have heard much from the Gospel, but I will never believe it."

Will you pray for both these girls, that they may be led to accept Jesus as the Son of God?

Ram Dey, a little child-wife (Hindu), who is but nine or ten years of age, gives me much joy. She learns readily anything I teach her, and is beginning to understand that idols cannot save her, and are quite useless. Her dear, bright little face looks so pleased and happy all the time I am with her.

Another Hindu *bow* (a Bengali), aged fourteen, began to read and work with me in March. Her husband, being anxious to have her well educated, paid for three lessons a week. She was at first very wayward, and needed much coaxing to make her learn anything, but she likes knitting bags, socks, &c., and is now doing great credit to Miss Thomson, who teaches her twice a week. Her progress in reading Hindu is not so rapid, and lately has stopped altogether, as her first child was born in August. Her husband is very kind to her, and she and the baby are well cared for by his aunt, who is a superior woman.

It is a matter for much thankfulness that the circles of influence for

Jehángir and his wife are ever widening. Through them several inquirers have come to our house, where Gopal and Elizabeth's little *go-down* is quite a rendezvous.

Panchoo and his wife Lydia (*ayah* to Mrs. Hensley's children at Mount Abu), who were brought to us last year by Jehángir, continue very steadfast Christians.

Last October, when spending my holiday with my brother at Mount Abu, I read every day to the servants in the Gospel of St. Mark, and as a result of this, the *Chuprassie* confessed his belief that what he heard was true. It is now his desire to bring his wife and child to Calcutta, that they may be instructed and receive baptism with

him, as soon as they can be spared from Abu.

The *Durzie* was interested also, and after I left, read the Bible (in Hindustani) aloud to the servants for half an hour when allowed by Mrs. Hensley, and he also read it in a native school on Sundays, and the whole of *Pilgrim's Progress*.

In November last we gladly welcomed Miss Jane Bardsley as our fellow-worker, and rejoiced in her companionship for a few months, until she had to leave us to carry on her study of Hindustani at Faizabad. Now we are looking forward to welcoming her back, and to having many happy days of sowing and reaping together.

October 11th, 1892.

## HOWRAH.

### "A Report."

By Miss COWLEY.

Since 1867 the Lord has had His witnesses at Howrah; I believe one of our girls' schools was started then, and has been going on steadily with a good attendance ever since. The fruit that we most long to see has not been entirely lacking, but my heart has often been saddened by finding some of the old pupils whom I have visited hardened against the Gospel, and clever in arguing against its claims. Why is this? I have often asked myself. Is it because we have worked but not prayed enough? I determined to overcome my prejudice against writing a "Report," and ask the readers of INDIA'S

WOMEN to give us their earnest prayers for the Dhoba Para School.

There are several children very earnest at the Scripture lesson, and nine of them learned by heart the 53rd chap. of Isaiah, and said it to me, for which I gave them each a reward of 5 pice worth of wool. They gave verses from the New Testament, proving its fulfilment in Christ. Before I left, one little child from this number came to see me, and we had a talk together about the coming *Pujas*. She was only ten years old, but at that age an Indian child begins to judge for herself, and so I asked her whether she was going to take any



part in it. "No," she replied, "it is all false." Then she told me how she knew none but Jesus could save, and how she prayed to Him, and to Him *only*. We shall have a rich harvest from our schools, but we must ask for it, and fight with the Evil One for every inch of ground.

Another thing happened in our Ramkristapur School, which shows how much we need your prayers. Two of the elder girls, sisters, who have learnt very well, are being brought up by their wicked old grandmother as dancing-girls; this means inevitably a life of sin, and yet the two girls seem in no way to object to it. They have been married only in name, and now have to be busy playing the native instruments, and singing. The old grandmother made an attempt to make their elder sister lead such a life against her will, but at her first appearance on the stage her clothes caught fire, and she was burnt to death. I cannot help feeling that if these two girls' minds were set against it, God would make a way of escape for them.

Miss Young has now taken up the superintendence of this school, and no doubt next year will have more to say about it. She and I both feel very strongly that many of these children's souls will be given to us. They are so gentle and easy to teach, and often I feel as though I should like to adopt them all, and shield them from all the evil of Hinduism. But there is One above Who can do this far better, and to His care we, and you at home, will commit them.

There is a third school at Salkea, which had for a time to be given up; now we hope to start it afresh, and if the kind friend who helped us with her money and prayers is able again to help us, we shall be most grateful. Although formerly in Hindu hands, we were allowed every week to give Bible-lessons, and these have borne fruit, for which we praise God. There is one woman, who first heard of Jesus there, who says she is only waiting for the death of her old grandmother, who is very infirm, and then she shall join us. I am teaching her every week, and trust that in God's own time she will confess Him before men. Her name is Shoshi. The eldest girl in this school has also said many times that when she is of age, eighteen, she shall be a Christian; she is only fourteen now. We have also great encouragement in our Zenana visiting. You will readily believe that in a place as thickly populated as Howrah, there are more calls than we can take up.

Mrs. Chowdhry, whose name has often appeared in connection with Burdwan Reports, is now helping us in the Zenana visiting. She is so acceptable to her Bengali sisters, and is loved wherever she goes. She told me once that of all the people she had visited she liked what we call the "*Salkea Bow*" best; so would my readers if they could see her gentle ways. She is only about eighteen or twenty, and has a sweet little boy, about two years old, just like herself. She first learned about Christ at a Mission school in Calcutta, and has often given proof that she tries to

show her love to Him by obeying His commandments. One day I was visiting her (we always go to Salkea on Wednesday), and we were talking about a great bathing festival which had taken place the day before. Her mother-in-law was present, and when I asked them if they had been to bathe with the rest, the mother-in-law said, "No;" but the *Bow* said, "Yes; I went, and so did she." When I expressed my surprise, and told her how, by going at such a time, people would conclude she believed in its efficacy, she said very sweetly, "Yes; I did not see it in that light, but I will not go again at such times."

She reads the Bible every day, and much enjoyed the *Pilgrim's Progress*. She tells us sometimes that when she does not understand a passage she "asks her husband." We have not

had much opportunity of speaking with him, but we often pray that they may not be divided, but that both may come to a knowledge of Jesus as their Saviour.

I am anxious, if you will give us the means, to build a small room on to our Dhoba Para School for the infants; the poor little ones cannot be utterly silent from 11—4, and often their learning aloud, and the confidential talks which they carry on between themselves, add so much to the necessary noise of sixty pupils that it is very difficult to make oneself heard, especially if you have not a Bengali throat. I do not yet know what the cost would be, but any sums you may be able to send us towards this will be most gratefully received by us, if sent by P.O.O. straight to our mission-house, 17, Seal's New Lane, Howrah.

### BARRACKPORE.

If age is a title to respect, Barrackpore must rank high in the list of our stations, for since the year 1867 it has been a field of the Zenana Mission, which was begun there by Miss Gomez.<sup>1</sup> Its history has, however, greater merit than antiquity, and is an inspiration to faith and courage. Year by year we are told of converts in the Converts' Home, which has been nappily in demand, and is the training school, and also, we may trust, as it shelters little children, the nursery for teachers in the Mission.

Miss Good, the senior missionary at Barrackpore, is on furlough in England, and Miss Pantin is in charge during her absence, with Miss Amy Smith for a co-worker.

Barrackpore is the mother of several out-stations in surrounding villages;

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<sup>1</sup> Miss Gomez, after training in the Calcutta Normal School, became a devoted and very valuable worker in the Bengal Mission. Her history has been written in the penny booklet, entitled *Barrackpore, or How the Seed Grew*, by U. S. O.

one of the oldest, Nyhattie, on the Hughli, has now grown up into a distinct station, and is under the charge of Miss Boileau.

### From October, 1891, to October, 1892.

BY MISS PANTIN.

The past year has seen several changes in the work at Barrackpore. First, in November, 1891, we welcomed Miss Amy Smith. She has already helped us much in various ways, and now that she has passed her first Bengali examination, she will be able to take up more outside work. Then, in January, 1892, Miss Boileau left us to take the charge of the Nyhattie work. For many years we have talked of the advisability of its being under a separate head. With five schools and nine teachers there, the need had become even greater.

In April, Miss Good left us on furlough for a year and a half. The last time she went home, in 1886, she only stayed nine months, so she has never been away from us for so long. We miss her wise counsel and sympathy, but we are glad she should have the time at home. Already we can look back on seven months, during which God has helped us, and we expect that the strength and help we need will be given for the remainder of the time. Meanwhile, at home, Miss Good is stirring up prayer and fresh interest in the work.

#### *Outside Work.*

*Schools.*—Not counting Nyhattie, we have now ten day-schools for little Bengali girls, who are all Hindus. The teachers are the Bengali Christian

women, some of whom belong to the converts' class.

*Zenana Work.*—Several women, whom we have visited, have spoken of a desire to confess Christ. We think it probable that one or two will soon do so; but it is well that they should first count the cost. Others, again, while not speaking of any outward profession of Christianity, listen very simply and earnestly.

#### *A new Out-station.*

In March we placed two of our teachers to live at Shamnugger, which lies on the banks of the Hughli, five miles off. They were to teach the Athpore and Shamnugger schools respectively. We secured a nice little house, after some trouble, and their Hindu neighbours have received them very kindly. The Shamnugger school was, however, very small, owing to the determined opposition of the people to Christian teaching. At the same time, repeated messages came to us from a village just across the river, asking for a school for their girls. Finally we closed the Shamnugger school, and from the middle of June opened the new school at Telini Para. It soon had an attendance of thirty children. In this way others hear the Gospel who have not heard it before; while it is, perhaps, as well to leave those who

oppose it, to themselves for a time. In Athpore we have continued, in spite of opposition.

*Nawabganj.*—The Nawabganj school has also continued, under some difficulties. The teacher is the convert known as Khetro's mother, or Shoshi, who lives in the village. The little family there have had both joy and sorrow. A year ago, a dear little girl was given to them—a sweet, merry child, and a great pet—who was christened "Annie," after a great friend of theirs in England. So much for the joy. But on October 7th of this year, the baby's young mother, Shoshi's elder son's wife, was called home after a very short illness, leaving the house "dark," as they expressively say. This was a great blow, both to them and to me, and was all the sadder as she was away from home at the time.

#### *Melas.*

We have not been to any *melas* (fêtes) this year. The way was not open for it, and the need of curtailing expenses made us think that it was better to give up these special efforts for one year, rather than close regular work. Next year, when Miss Good brings out the tent that has been so kindly given to us, we hope to do something towards reaching places so far beyond our range.

In many places, both in Bengal and in other parts, outbreaks of cholera followed the bathing festival in April. The Brahmins publish these festivals and send emissaries to the villages to urge the people to go, telling them that such an opportunity will not occur

again for twelve, twenty, or even thirty years. They know quite well that exposure to the April sun will cause sickness and death; but they care nothing for this so long as they get gains for the shrines to which they are attached.

#### *Indoor Work.*

*The Converts' Home.*—There has been much fever this year among the inmates of the Home. Our doctor has been most kind, sometimes coming daily to see our patients, and, with God's blessing, they have recovered. But the strain of nursing them, in addition to other work, has at times been heavy.

We have sent three patients to the Lady Dufferin Hospital in Calcutta this year, where they have met with much kindness; but now a rule has been passed by the Central Committee of the Lady Dufferin Fund to the effect that Native Christians are not to be received into the hospital, so we are cut off from that resource. I have placed one young woman, a convert who needs thorough treatment, in one of the public hospitals in Calcutta. It is a great trial to her to be in a place where men do the principal part of the nursing (e.g. come round to the wards to give the medicine and food), as it would be to any of us; but, naturally, one brought up as a Zenana woman shrinks from it doubly. A regulation which shuts out Native Christians, merely because they are Christians, from benefits intended for all the women of India, seems invidious, and is certainly unkind.



*Baptisms.*

We have had two baptisms during the year. Golap, one of the young girls of whom I wrote rather fully last year, came to us, with her mother's consent, to avoid a life of temptation. After six months of teaching under Miss Annie Sampson's kind care, in the Krishnagar Boarding-school, she was baptized last November (1891).

Of Shottish, Miss Good wrote last year as "an orphan boy, handed over to the care of his cousin, Shulochona." He is a gentle, good little fellow, rather delicate, but always happy and contented. On the night of his bap-

tism, he and the other boys were playing together. By-and-bye Shottish left the others, saying, "Now I am going to pray to Jesus." He was, I think, afraid that he would get sleepy and forget about it.

The boxes and gifts from home have been very useful; and so also has been the money for the support of the converts or children. Sometimes it has come just when I have been remembering specially that money was wanted. We thank both our friends and our Heavenly Father who put it into their hearts to send.

*Darjeeling, Nov. 7th, 1892.*

**"Learning."**

By Miss F. A. SMITH.

The story of the first year in the mission-field might be summed up in one word, "*Learning*." First, learning to know the people and their customs; then learning their language, which takes up the lion's share of the day; and last, but not least, laying in stores of knowledge for future work by listening, looking, and noting all that happens.

On first arriving, one is struck by the friendliness of the people. In the "Converts' Home" the women would often come to me to talk, taking much pains to make me understand, which I was very slow to do, and now they are most patient in trying to help me.

In January, when Miss Boileau moved to Nyhattie, to start the new out-station there, I stayed a good deal with her, and much fun we had over settling into the new house, and

various small adventures, such as a jackal stealing our Sunday dinner, when it was too late to get any more.

Later in the year I took charge of Nyhattie with Miss Ghosh, while Miss Boileau had to be away for change after fever. I could not take up her work on account of the difficulty of speaking, and I was working at Bengali for my examination.

Before Miss Good left for her furlough, I began to take with her the English classes for the teachers. Since she left I have taken these classes alone; this has helped me much in Bengali.

Since April I have been out once a week to one of the village schools at Athpore.

Anything more unlike the idea of an English school you cannot imagine. It is about ten minutes' walk

from the river, and through a rough wooden door in the wall you pass into a small enclosure (where a cow looks at you suspiciously, but does nothing). Three steps lead into a thatched room, looking to new eyes like an outhouse, open on one side.

Here the children jump up to greet you; they all sit on mats on the floor, the teacher sits on a cane stool, called a *moira*, and the *mem* has a basket chair. The appearance of the children varies much, from the untidy little ones, whose sole garment will keep tumbling off, to the eldest, who wears two garments under her *sari*, and always looks neat.

Some of the children were afraid of me at first; one especially, Radharani, used to cry every time the teacher even *suggested* she should say her lesson to the *mem*. But since the prize-giving day, when she appeared in a kind of coachman's coat, and a marvellous hat (supposed to be English taste), she has forgotten all about her shyness.

Now, my examination being over, I am enjoying a holiday in the "Hills," very thankful for having been kept so well through the first year, and looking forward to learning more, and being, I hope, more useful in the future.

Sept. 30th, 1892.

### NYHATTIE.

#### Its History as a C.E.Z.M.S. Station.

BY MISS BOILEAU.

The name of Nyhattie may not be familiar to all who read our Magazine, although in the early Barrackpore reports, this village and Bhatpara were often mentioned; for the work was opened twenty-four years ago in Nyhattie proper by Miss Gomez, who was transferred from Calcutta to Barrackpore to take charge of the then increasing work of that station.

Some Zenana work had been done here before by ladies going from Calcutta once or twice a week—a distance of twenty-six miles.

In 1872 two more schools were added to the one already opened by Miss Gomez—one was in Katalpara,

the other in Bhatpara, both parts of Nyhattie; and about ten years later a second school was opened in Bhatpara. For some years the Native teachers went daily by train from Barrackpore. About 1875 or 1876 a small house was rented for the teachers, to save the daily going backwards and forwards, and a Bible-woman was placed there in charge of the younger women, while the work was superintended by ladies going to and fro from Barrackpore. This continued until the beginning of this year (1892), when a larger house was taken, and I came from Barrackpore in January last to superintend the work.

Our new house is very conveniently

situated, and our proper staff is eight teachers, one Bible-woman, one assistant missionary, and myself. Miss Ghose has been my co-worker during the past six months, and has superintended three schools, while I have had two schools and Zenana work. I feel more and more our great hope is the schools—*there* is the soft ground on which to sow the seed; there we find ready listeners, whilst idolatrous superstitions have as yet had no time to take root in their young hearts.

One dear girl was ill, and a little friend of hers was passing by on her way to school, when the sick child called her, saying, "Are they praying for me at school?"

"Yes!" was the reply.

"Then I *know* I shall get better," she answered.

Another girl told me that every evening she goes on the roof to pray. When I asked if her parents knew it, she said, "Yes, and father says they are good words."

Even our little ones work for us. One pupil, only two and a half years old, brought another little girl to school; when asked how she brought her, she answered in baby language, "I said, 'Come to school,' and she came."

Our prize-giving came off last May. We have generally had the distribution in the various schools, but this year we had the girls from the two nearest schools at our house, and about eighty children assembled in our sitting-room, arranged in lines on the floor, decked out in their very best. Our one lady resident in Nyhattie

gave away the prizes. I was rejoiced to see so many children, for a day or two before, I heard the rumour that not one child from Katalpara school would be allowed to go to the Christians' house, and one brother said, "If my sister goes I will kill her!" However, they all thought better of it and came; and so we trust the people will more and more understand that we have come in their midst to do them good, and gradually their distrust and fear will vanish.

There are some decided advantages in living among the people: we have more time for visiting in the homes of our school-children, and, as at home, we find many a mother's heart can be reached through showing kindness to the children. When a child is sick they appreciate our visits, although it is little we can do to really help them—rules of caste prevent their accepting good strong soup or nourishing jelly.

Not many months ago little Portol was ill, and the doctor said she should have chicken soup, but Portol's mother said, "We do not know how to make it," so we had some made and sent it, hoping they might take it; but no. They asked, "How can we take it from you? We are Brahmins." So it was returned with this message—"We hope the *mem* will not be angry with us."

Poor little Portol! for weeks she was very ill with fever. Miss Ghose visited her; the grandmother said, "Pray to your God and ask Him to make the child better." "But," answered Miss Ghose, "if our God

makes her better, you will say it is your gods who have done it." "Oh, no!" said the old lady, and at once clasping her hands, she prayed aloud, "Oh, Jesus, make Portol well."

"Do not your gods hear your prayers?" inquired Miss Ghose.

"No. I have called for so long, and they do not hear," said the grandmother; "I hate them, they are poison to me," and she added, "If your God hears this prayer, I will believe on Him."

It was the challenge again of Elijah and the prophets of Baal. "The God that answereth . . . let Him be God." We did pray frequently for little Portol, and the prayer was heard; but, alas! the old lady is holding on as fast as ever to her gods, who "would not hear."

A few days previously, Gonga's grandmother, of whom I have written before, had said to me, "I have called for all these years on my gods, and yet I have not found salvation." Another said, "Where is peace?"

These testimonies came from the lips of Brahmin women, who all their lives had been devout, earnest worshippers of their gods, and now at the close of life (for they are all old) acknowledge *not* to have found what they sought. Could we have any stronger proofs of the utter falseness of the Hindu religion?

But how often the thought has come to me—how little we can do! Living in the midst of a population of 10,000 souls, how few—how very few—we are

able to reach! Were it not that we know we give our five loaves into the hands of Him who is able to multiply them a thousandfold, we might well be discouraged.

I would ask for *very* much prayer for our Christian teachers, that they may be filled with the Holy Spirit. Do our friends at home realize our responsibilities with regard to them? We, too, need prayer that we may be wise in dealing with them, and may know how to help them both by our life and our lips.

From a village called Halishor, some five or six miles distant, the call has come again and again for us to open a school for the girls. We have not the funds to answer the call, as the expense would be about thirty-five rupees monthly. Who will help us to carry the light of God's Word to this dark village?

My account of the work in this little corner of the field is told. For twenty years and more the sowers have been at work; names familiar to many have been among the number—Miss Gomez, Miss Good, Miss Featherstone, Mrs. Greaves, and Miss Sandys. Oh, for a speedy and abundant harvest!

"Where are the reapers?"

Oh, who will come

And share in the glory of the "harvest home?"

Oh, who will help us to garner in  
The sheaves of good from the fields of  
sin?"

October, 1892.



### Four Bengali Girls.

Miss Highton, C.E.Z.M.S. Bengali Branch, Calcutta, gives the following account of these little school-girls :—

Not many weeks ago, four school-children came to spend the Saturday holiday with their Christian teacher, herself a convert, who lives in our mission-house. Each child earnestly told of her love to the Saviour, saying, "Cannot *you* baptize us now?" Ere many months have passed, each of these children will be married, and most likely pass out entirely from our sphere of influence. The eldest is only eleven, and years must elapse before any one of them will be of an age to choose her religion. At home their faith in Christ has been bravely confessed, and each is willing now to leave all

for His sake. We are powerless to do anything to help them, but we can and do commend them to Him who is all-powerful and has drawn their hearts to Himself. Before they left us, we all knelt in prayer, and each confessed herself Christ's, and gave herself to His holy keeping. When reminding them that on the road heavenwards, there will be rough places, hard words, and maybe harder blows, to be borne patiently and bravely for His Name's sake, the very angels must have stooped to listen as they brightly and bravely answered, "He gave His life for us, we are ready to die for Him."



## KRISHNAGUR.

A sacred Hindu city which is the resort of pilgrims to the shrine of Chaitanya, and of worshippers of one of the favourite Hindu deities, has its own special interest, and also, very decidedly, its own special difficulties as a Mission station. A stronghold of Hinduism is also a stronghold of the *purdah* system. One instance will show the strictness of superstitious observances. In Krishnagur, widows are required to fast every eleventh day, when for twenty-four hours not a morsel of food, and if they would gain merit, not a drop of water, must pass their lips, although in most parts of India this severe discipline is only enjoined once a month. When we heard, about two years ago, that two widows of our Krishnagur Mission had escaped by night from their Zenanas to seek baptism, and had taken refuge with our missionaries, the news was received with thankful confidence that they would prove only the first of many caste women won through our ladies from Krishna to Christ. And now a Converts' Home is in requisition, and hope seems as bright as ever.

The long-wished-for Boarding-school for Christian Girls, opened by the C.M.S., and under the charge of our missionaries, is now a year and a half old. Miss Annie Sampson, the Principal, writes very happily of the children gathered from various places into this pleasant home. The large garden has been well-stocked with plants, and the generous gift of shoots of plantains, largely used in curry, and of vegetables from Mrs. Billing, wife of the Principal of the Hindu College, must be specially acknowledged.

## What have we to tell?

BY MISS THORP.

Our friends at home will now be asking the usual question, "What have you to report this year? New converts coming out for baptism?" "No." "A large addition to the staff of workers?" "No." "A great advance in every department of the work?" "No." "A number of anxious souls inquiring the way to Zion?" "No." "The Enemy less strong?" "No."

"Then is the Krishnagur report to

be one of negatives?" the reader may well ask. Here comes in a joyful "No." In reviewing twelve months' service, carried on by a little company of the "King's Own," we gratefully acknowledge that a "sound of abundance of rain" has been heard more than once, and we believe it *will* come.

*School Work.*

The schools have been carried on regularly. The prize-giving held on

March 7th was most encouraging, the numbers considerably exceeding those of last year. Fewer objections were made to the children coming to our house, and a fifth school was represented, which last year, owing to opposition, had been closed.

During the present year another school has been a source of anxiety. For some time the chief people of the *parah* have been more than usually opposed to the Gospel, and a spirit of rebellion has been incited in the children. At one time they were so troublesome that the poor teacher began to be in despair. It seemed to be the time for taking rather strong measures; so one day, going to the school about 2 p.m., six ringleaders were arrested. None of them being over ten years of age, they packed nicely into my *gari*, and off we went to their several homes. The same story was told to each one's parent, who either pretended, or really was angry with the child. "How could she be so troublesome to her teacher? She must be whipped!" But whether the chastisement ever took place, history does not reveal. At the end of a week the expelled children were to be allowed to return, on the promise of trying to be better in future. All returned except two, one of whom went away on a visit, and the pride of the other was too much hurt to return. Things appear to be going on smoothly now, and the chastisement seems to have had a wholesome effect on the whole school.

How interested those who spend so much time in dressing dolls, &c, for

these dear children would be in hearing little heathen lips, taught from infancy to apostrophize gods of wood and stone, repeat the Lord's Prayer, the Ten Commandments, the Parable of the Sower, Psalm, li., &c., &c., for these children have capital memories, and thoroughly enjoy repeating hymns and texts. They cannot grow up in ignorance and superstition like their forefathers.

### *Santipur.*

The Santipur prize-giving was held on March 25th. Our two largest schools are here. They contain over sixty and ninety children respectively. This year, owing to the supply from home being smaller, very few children got their usual dolls. We tried to make up by giving them different kinds of boxes, &c., but nothing seems to take the place of the *doll*.

Only last Friday we were at Santipur, distributing tracts and selling Gospel portions at the annual *miela* (fête). I then learned from the Bible-woman, who has been doing faithful work there for twenty-five years, that three people who died lately were true believers at heart. She also says that three-fourths of the people in Santipur know *about* the true religion, *many* of the Zenana women included. Surely the reaping time cannot be far off.

### *Zenana Work.*

The Zenana work in Krishnagur has been carried on chiefly by Miss Eleanor Sampson and Miss Mackenzie, and I have visited my regular

houses as time would allow. Our faithful Dubi has been as earnest as ever. She is a rare treasure. The "Shukul House *bow*" (see vol. xii. p. 121) has been called Home. To my great grief, she died of "influenza" when I was away in camp. On going to the house, the beginning of March, I saw her husband, who seemed almost broken-hearted. He told me that ten days before her death she asked him to let her go to see me. He then confessed that several times she had asked his permission to be baptized; that she had also said, "I cannot help loving Him who suffered so much for me." He then called up the three little motherless girls and told them to go regularly to school and learn about Jesus. Kushum, their teacher, says that they tell her, "Our mother loved Jesus very much."

The day before she died she gave the order that the room should be swept; "as perhaps my *Mem* will come to-day." But the Lord had need of her, and I believe she is now "where the weary are at rest." It cast quite a gloom over the whole household. She seems to have been loved and respected by all, rather an uncommon thing for a woman in a Hindu family. Within the last few weeks, I hear that objections are once more being made to the children coming to our school. They say it is the fault of the uncle, not of the father.

Kali (also mentioned in vol. xii. p. 121) has been visited off and on throughout the year. She is still halting between two opinions. One dear woman, named Hemangini, is

only kept from confessing her faith in baptism by her parents. She is a Brahmin, and her father teaches singing in the C.M.S. school; her husband is a *zemindar* (farmer) in Nuddea.

Mondakini, who has been prayed for for years at home, is still unable to "come out." I have only seen her once this year, on April 26th. We met under a tree in her garden; only one other woman was there. She slipped a note in my hand and then made a sign, as much as to say, "Don't stay long." On reading it I found she wanted to come that very evening, and asked for a *gari* to be sent to a certain corner near her house. It *was* sent, but Mondakini did not come. Since then I have tried several times to see her, but a man is always at the gate, and refuses to let me in. Her faith has indeed been tried; perhaps one day she will "come forth as gold." The Lord can and *will* take care of His own.

It is very difficult to condense an account of the Zenana work. Interesting incidents are continually occurring, but we must pass on to another branch of the work now.

#### *Our Converts.*

The *converts* have been giving satisfaction throughout the year, and we thank God as we see unmistakable signs of their "growth in grace." Of course they are "babes in Christ," and have much to learn. We ask friends to pray that the special grace needed may be given to those who

have the training of them. Toronginy is proving an efficient teacher, and both Golap and Shushilla have made great advance in reading and writing. On Saturdays they are examined on what they have been learning through the week. Noni is growing a big lad, and is now a boarder in the C.M.S. school. We do indeed thank our kind friends at home who have relieved us of all pecuniary anxiety with regard to these dear converts; but above all, we prize their sympathy and prayers.

The lace-work which was started does not seem to be a success. However, we must not be discouraged, but remember the old saying and act on it, "If at first you don't succeed, try, try, try again." Golap's great joy this year has been that her eldest son (fifteen years old) now comes to see her, though a whole year passed away before he made the attempt. Just now her father is very ill. She so longed to see him again, that I ventured to the house to inquire if she might do so. "No," said the dying man; "if she comes they will not throw me into the Ganges!" Poor dark soul, that was the consummation of his hopes. Then Golap wrote, asking his forgiveness for what she had done wrong, and quite of her own accord told him about the dying thief. A servant was sent to the house with the letter, but quickly returned, saying they were all angry, and would not accept it, but sent a message that if the *mem* or any one else went that way again, they would be insulted! *Such* are some of the trials of *converts*.

#### *Itinerating Work.*

We hope the Gospel tent will witness once more this year to the love of Him who goes forth to seek the lost sheep "*until He find it.*" Oh, to have more of the Master's spirit in this respect! We are often inclined to grow weary and disappointed when souls who seem quite near the Kingdom still stand hesitatingly outside. Nistarini and Bindu of Dhormodai, Jogot and Shorot of Debogram, the "*bow*" at Madhubpore, and others scattered in the various villages, have often, we know, been remembered in prayer at home: who can tell whether God is *now* answering the many prayers that have been offered for them, and preparing a blessing for them during the coming itinerating time? "One soweth and another reapeth." *How* one looks forward to the time when "sower and reaper shall rejoice together"!

#### *Medical Work.*

The medical work carried on by Miss Phailbus is, we thank God, increasing. Since last December the patients in the town dispensary have numbered—*new* cases, 1685; *old* cases, 6871, and in the compound dispensary, 410; and 691 medical visits have been paid in houses. Not only in Krishnagur itself, but from villages round, patients come in for medicine. Each one receives a ticket when she arrives, with a certain number on it, and waits her turn to go into the consulting-room.

One woman on arriving pretended not to understand what was being

said, and asked for her medicine quickly. After making a great fuss, she sat down, and in spite of herself, *had* to listen to the reading till her number should be called. Gradually the Words of Life seemed to strike her as something different from anything she had heard before, and she became interested; her visits to the dispensary became regular, and now, *after* receiving her medicine, she will linger on, and even help to explain the words she herself is learning to love, to others who are also sitting waiting their turn to go inside.

A Brahmin widow about the months of July and August used to come regularly, just to hear "about Jesus." She would come quite early and stay to the end. At last she was obliged to go to a distant village to see an aunt who was very ill. She left saying she would return after the *Durga-pujah*, when she would confess Christ in baptism. But she has not appeared since.

Miss Phailbus has had very interesting cases in some of the Zenanas. In one rich Brahmin house they were so bigoted that, though they had called her, they would not allow her to do anything to the patient at first. They called on their gods continually, at one time telling her to move away from the door, as the goddess Panchu was coming in to visit the patient. The poor woman had to eat things that had been offered to the idol, smell roots, look at the leaf of a banyan-tree covered all over with *mantras* (prayers), and listen all the time to her friends and relations,

shouting out, "Oh, Durga, save us! Oh, Durga, save us!" The threshold of her door was covered with offerings to the goddess—*pice*, sweetmeats, &c.

That day Miss Phailbus could do nothing, but the following morning, after a successful operation had been performed, she was told, "We do not believe in the goddess Panchu any longer, and if the priestess appears again we will send her to court." The third day, all the women being in a much calmer frame of mind, they listened to the Words of Life, and to the singing of the hymn, "No salvation apart from Jesus." The following week Miss Mackenzie visited them, and found them much softened. We hope this house will be under regular instruction now, if only the time can be found to visit it among the many others.

This is just a specimen of how ministering to the sick helps the spiritual work, or rather opens the way for it.

*A Plea.*—During the last two years and a half, the dispensary work has been supported by private subscription, and we warmly thank all the kind friends who have so generously helped us. But we put the plain fact before the reader of INDIA'S WOMEN when we say that our funds are *nearly exhausted*, and the only way of keeping up this branch of the work will be by *regular* subscriptions. We earnestly pray that some who read these lines may have their hearts touched to help according to their power.

We are most grateful to Miss Harding for the money she has raised



during her time of furlough, for sending us a stock of medicines. Last mail only, the joyful news arrived that the 30*l.* was forthcoming. We do, indeed, thank our God, in whose hands are "the silver and the gold," for putting it into the hearts of His people to give, and we know they shall not lose their reward.

And now we need a regular fund for keeping on the work through another year. We *can* trust. God will not allow His work to suffer for want of means for carrying it on—of this we are sure.

Miss Collison writes :—

*Krishnagur, Nov. 9th, 1892.*

I must enclose a few words with Miss Thorp's letter, to say with what grateful thankfulness I return again to this beloved corner, Krishnagur, with, I trust, renewed strength for all that lies before me.

I have been much cheered by hearing the accounts of the work and doings of the past year from Miss Thorp and her fellow-workers. It seems to have been one of so much hopeful encouragement all round, both with regard to the schools, zenanas, and dispensary and camp work. Through all its difficulties and perplexities the Lord's loving mercy has followed and sustained the workers, and has provided for each need.

It is a source of grateful rejoicing to find our little band of converts all doing well, and making fair progress in their training. Before our next Annual Letters are written, we shall hope (D.V.) to have removed to new

We are just now much looking forward to Miss Collisson's return after her furlough. After handing over the work to her, my departure will soon follow. I can truly say that the past six years in India have been some of the happiest in my life.

Come and join the band, dear English sisters, and taste for yourselves how gracious the Lord is to those who, at His bidding, and constrained by His love, offer themselves upon His altar to "spend and be spent" for India's daughters.

*Nov. 12th, 1892.*

and more convenient Mission premises, and to possess a small "Converts' Home." We are now busy on plans for the necessary buildings for our teachers and converts in the new compound.

I cannot close these few words without saying how sadly we shall miss Miss Thorp, myself especially, after six years of such very happy work together, in which she has so abundantly and lovingly shared with me all its burdens and responsibilities. With our Converts' Home to care for and develop, and the ever-growing work amongst the sick, in addition to the ordinary work in the schools, zenanas, and camp, we shall now sorely need a third lady for carrying it on. Will no medically trained lady come forward and offer herself for such a hopeful field?

The Converts' Home will need one of us to specially devote herself to its care. We shall be very grateful to any friends who will interest them-

selves, and in any way help on this new branch of the work, or the medical work, which grows apace.\* When the

Converts' Home is really established I shall hope to tell our friends at home more about it.

### In the Zenanas of Krishnagur.

BY MISS ELEANOR SAMPSON.

It is now very nearly a year since I was transferred from the Normal School, Calcutta, to join the small band of Zenana workers here. It has been a year of very new experiences. Indeed in this, my fifth year in India, I have had about as much to learn with regard to the people and their language and religion as falls to the share of most missionaries during their first year in the country; and at the end of it I feel myself still a beginner.

Except for about three weeks in camp, I spent the cold season in Krishnagur, and in January I began Zenana visiting with Miss Mackenzie. Miss Mackenzie had had a year's experience in school-work here, in which time she had made good progress with the language. During the few weeks in which I worked with her, there was time to get deeply interested in some of the women. There is one old woman who always goes by the name of "the old mother." She says she has lost faith in idols, and believes in Jesus only, and we have reason to believe that she suffers persecution from her son for refusing to join in idol-worship.

The first time we visited her Miss Ghose was with us. The woman was in some family trouble, and Miss Ghose said, "Shall we pray to God about it?" So we knelt together, and

her case was laid before the Heavenly Father. She seemed greatly struck by this and said, "I shall do that next time." This woman has heard the Gospel from many different lips for the last fourteen years. There are difficulties in the way of her coming out for baptism, and perhaps she has not yet the courage.

Sometimes a *babu* calls upon us to ask us to teach his wife or daughter; sometimes as we are walking along the road in our work, we get an invitation. One of my most encouraging houses was opened in this way: A boy of about twelve years old caught sight of me and said, "Come to our house!" I thought he was just displaying his English; however, I went, and his mother and sister from that day have received us gladly. The daughter has now gone to her husband's house, but her mother is never tired of saying, "She *loved* to hear of Jesus."

It is very rarely that a *woman* refuses us admission, or if she does it is generally from fear of her husband or son; but often a *babu*, politely or impolitely, forbids us access to the women, and not unfrequently they turn us out of houses where work has been going on a long time—perhaps when they begin to fear that an impression is being made. It is very sad to think that the Gospel is thus shut out from many houses where the

women would themselves be most glad to hear it.

Very often it is our privilege to tell a woman for the first time of the way of salvation. Yes, even here in Krishnagur, where work has been going on for some fourteen years, there are women who have never heard of the Saviour. "How shall they hear without a preacher?" To proclaim the good tidings to all the women in Krishnagur means visiting each individual house, for, unless we go to them in their houses, they have no opportunity of ever hearing.

Before closing, there are just two special pupils whom I should like to mention. One is a young Moham-medan woman. Her family are poor, and her home is a very humble one; but the weekly visit to her is one of the greatest pleasures a missionary could wish for. She is like another Lydia, "whose heart the Lord opened." From the very first she would listen with tears in her eyes to the account of our Lord's sufferings, and she seemed at once to grasp it all with a very simple, child-like faith. "Your words are very sweet to her," was the remark with which we were greeted one day by one of the men of the house; this looked as if she had not kept the good news to herself. She is now learning to read, so that I hope she may be able to study the Word of God in time. Will you pray that her faith may grow with her knowledge, and that she may be really taught of the Spirit?

The other is the most advanced Zenana pupil, as regards education, I

have as yet met with or heard of. Her father called some months ago to ask if some one would help her with her English studies; she had been in for the Entrance Examination, but had failed in English composition. So this young girl became my pupil, and twice a week we read English together, and, after the lessons, I gave her a Bible-lesson in English. But the English studies were not destined to be long continued; this advanced student had reached the age of about fourteen without being married, a more unusual thing for a Hindu girl even than an advanced English education.

But now the neighbours began to talk of the disgrace to the family of keeping a daughter so long unmarried, and eventually her relatives gave in, and a husband was found for her. He put a speedy stop to her English studies, which he seemed to think must surely end in her becoming a Christian, but allowed her to learn needlework. So now lessons in crochet and Bible-lessons in Bengali have taken the place of our English readings, and lately the mother and married sister have been coming, both for the crochet and the Bible-talks. The sister is married to a Brahmo, and the family seem to have leanings that way. They seem willing, perhaps I might say pleased, to listen to the Bible, but as yet show no very special interest. They are unusually intelligent, nice girls, and I have a great longing for them that they may be won to the Saviour. It would be an encouragement to feel that prayer is ascending for them at home.

## SINDH MISSION.

## HYDRABAD.

**First-fruits of Medical Work.**

Just five years after the opening of medical work in Hyderabad, the workers here have been granted the great joy of gathering in the first-fruits—an earnest, we trust, of many sheaves to follow.

About three years ago, a poor Mohammedan woman commenced attending the dispensary, and our pity was aroused by her sickly, half-starved appearance. We found that her husband was living, but spent his time in gambling and opium-smoking, and his wife supported herself as best she could by grinding corn. She was often ill, and when too weak for hard labour and consequently unable to earn even a few *pice*, she went for days with nothing more than scraps of hard bread, given to her by a sister-in-law not much richer than herself.

From the very first the Gospel story read and sung to the patients seemed to attract her, and she would stay to listen to it long after she had received her medicine.

Gradually, too, she began to make herself useful among the patients, and, coming day after day, at last became so necessary to our assistants, that they asked us to start her on our staff. For the small sum of Rs. 2 a month, she was content to clean, carry water, and render any other assistance required, at the same time improving in health, and learning to know the Great Physician of souls. From this

lowly post she rose to take the place of our dresser, when the latter took three months' leave.

About this time she began to come regularly to our bungalow for reading-lessons, and there received regular instruction in Gospel truth. In reading she made slow progress, but she committed to memory many texts, and became familiar with the work and life of the Lord Jesus, whom she gradually learnt to know and love as her Saviour, and her life at home bore witness that she was seeking to follow Him who, "when He was reviled, reviled not again."

One or two incidents showed us she was learning something of the power of prayer and of the meaning of forgiveness. One day, after unusual provocation at home, she came with rather an angry countenance for her daily lesson, and said, "Do not pray any more for my people, they are too bad." She was told that no prayer could be offered while she was in such an unforgiving spirit, and that day she went away unhappy. Next morning she returned, however, with a bright face, saying, "Now pray for them; I have made all right at home."

Attending the Sunday morning service brought persecution upon her, and led her to tell an untruth, of which, however, she soon repented, promising in future to confess her faith bravely. She had heard the Lord's command,

that those who believe on Him should confess Him in baptism, and had learnt what blessings are conferred in that rite. Finally, feeling that she could not go on living as she then was, she told us she had determined to leave her home and come to us for baptism. Truly it was not much she had to leave, but still it was her all, and she much feared the anger of her husband and other relations until reminded of God's promises to keep and protect. She was baptized on October 14th, and afterwards remarked, "I am

so happy, God has brought me into His Kingdom." Her relations were of course enraged, but their anger soon cooled down, and after a day or two of careful confinement in the house, we were able to take her again to the dispensary, where she goes on with the work she loves.

Please join us in praise for one brought out of darkness into God's marvellous light, and pray that she may become a light to lead others to the Saviour.—*Letter from Miss Compton.*

## Foreign Notes.

### NORTH INDIA MISSION.

#### BHAGULPUR.

#### *Delightful Rain.*

OUR last news from Bhagulpur spoke of this Mission adopting as a little sister, its neighbour, Jamalpur. Miss Hall wrote in August:

We are enjoying a delightful rainy season, the pleasantest I have known, and Miss Haitz and I are quite fresh and well. Miss Haitz tired herself out a good deal in Jamalpur, getting the new house, or rather the very old house, into repair, but it is finished now and the work is already fairly started.

The school is flourishing; there are

sixty on the roll. Some of the English inhabitants have been induced to visit it. Indeed, we have met with much encouragement from all classes of the community.

We are very sorry to lose our Hon. Sec., Mr. Clifford, but of course we are delighted for the Church in India. His appointment is indeed a cause for thankfulness.

It is needless to say that Miss Hall only expresses the feeling of missionaries generally with regard to our kind and valued Corresponding Secretary being Bishop-elect of Lucknow.

Miss Hall closes her letter with words that remind us of the rain of



God's blessing, of which the "delightful rainy season" she mentions is a figure :—

I have out here indeed very much day from our Father's hands, and to rejoice in and be thankful for. every day He seems to show me more Blessings—rich blessings—come every of His love.

### THE PUNJAB VILLAGE MISSIONS.

#### AJNALA.

*"That it may please Thee to have mercy on all prisoners and captives."*

Miss Grace Paton, lately arrived at Ajnāla, wrote on November 22nd :—

I want to tell you a little about a woman named Mattri (pronounced Muttri), for whom we want prayer, who has been visited for three years. She has listened attentively, and seemed really to wish to be a Christian. During a great part of the time when she received teaching, her husband was earning his living away from home, and since his return it has been most difficult to reach her. Our Bible-woman, Rachel, who has visited these villages during the summer, is now very ill in the hospital at Amritsar, so we cannot hear what has passed between her and Muttri.

Yesterday Miss Clay went to Muttri's house; the husband said she was out, and shut the door, and went

away. Miss Clay knew the poor woman was in, as she had seen her, so she opened the door and went in and spoke a few words to her. The latter was evidently very frightened, and did not dare to ask Miss Clay to sit down or to stop. One day last spring, when Rachel saw her, Muttri said, "What can I do? As a rope round the neck of a cow prevents her from going where she wishes, so a rope is round my neck—I cannot do what I would."

She is still, Miss Clay believes, a Christian at heart, but kept back by fear of her husband, and she is watched, of course, by her neighbours. We only hope she has not suffered in consequence of this last visit, but she is in a great state of terror.

### SOUTH INDIA MISSION.

#### PALAMCOTTAH.

*Sorrow without Hope.*

Miss Thomas writes :—

Miss Blyth took me one day to see some of her pupils in a village an hour's drive from here. One was a newly-made widow, and when Miss Blyth was telling her of the Christian's hope in death, she answered, "Yes, you Christians have hope—I have

none. Ah, yes," she added; "you would be sorry when your parents died, but you had your Book; you turned to it and read it, and it comforted you. But I have nothing to comfort me, and I have no hope." It was pitiful to hear her!

## C.E.Z.M.S. Painting Union,

IN CONNECTION WITH THE "DAYBREAK WORKERS' UNION."

RULES, 1892-3.

EACH member promises to send in six paintings in oil or water colours yearly, three in February and three in July, or six in July, if preferred. The cards should be thick ; in size about 16 by 14 inches ; and the painting done either on the side or at the bottom, leaving ample space for the text.

These pictures will be sent to the different Mission stations all over India, where the words can be inserted in the various languages required, on the spot. These cards are greatly valued by our missionaries when teaching in the Zenanas and schools.

Members pay an annual fee of 6d., which helps to defray the expense of transmitting the cards to India.

The quarterly magazine, *Daybreak*, price 6d., post free, will be sent to any member, on application to the Secretary.

It is earnestly hoped that the C.E.Z.M.S. Painting Union may be able to support a special Bible Woman in India. Subscriptions for this object will be most gratefully received.

On joining, each member receives a number which must always be written on the back of each card, with member's name and address.

The figure of Christ must never be represented on any painting.

Our Painting Union is divided into four classes :—

Class I.—For six given subjects, copied or original (see below).

Class II.—For painted flowers:

Class III.—For cards with illuminated borders.

Class IV.—For cards prettily ornamented with scraps or transfers.

### SUBJECTS FOR CLASS I.

1.—Bible Jewels.

2.—"Evergreen Trees."—Psalm i.

3.—"The Water of Life."—Rev. xxii. 17.

4.—"The two Gates."—Matt. vii. 13, 14.

5.—"Emblems of God's Word."—Jer. xxiii. 29, Heb. iv. 12.

6.—Member's own Subject.

If members find any of the given subjects too difficult, a flower or any other object may be substituted, but given subjects preferred where possible. Odd cards will be gratefully received from those unable to become members.

Any wishing to join, apply to the Hon. Sec.,

MISS K. BROOK,

HELME EDGE, MELTHAM,

HUDDERSFIELD.

## NEEDS AND WANTS.

*For the North India Mission.*

At Purangur and in the neighbourhood, about ten miles from Jabalpur, Miss Branch urges that there is most promising ground and great openings for a village Mission. Additional expenses to set this work afloat are stated to be Rs. 350 a year, or about 24%. The Committee have been unable to sanction this expenditure, after having so lately had to close work already in progress in other parts of North India. Miss Branch's effort, it is feared, will therefore have to be stopped.

This notice appeared in October, p. 469, and has elicited the kind offer of one of our readers to guarantee 2*l.* to set this work afloat, if eleven others can be found to do the same. We earnestly trust that this promising opening may not be lost.

*For the Punjab Mission.*

Our Corresponding Secretary, the Rev. R. Clark, C.M.S., earnestly appeals to our Committee to supply lady missionaries for the stations along the frontier, Dera Ismael Khan and Dera Ghazi Khan, which are ripe for female agency. Beyond a nurse at the former place, the Committee cannot take up this most necessary work which is lying within their sphere of service. They have, moreover, had to withdraw their grants for Bible-women both from Dera Ghazi Khan and Kangra.

*For the South India Mission.*

A fully qualified Medical Missionary is needed at once to carry on the work among Mohammedan women at Bangalore begun by Miss Nixon, who has left the Mission on her marriage in November.

Another appeal comes from Bangalore. Miss A. M. Smith, the head of our Mohammedan Mission at this station, has strongly represented the need of a training home in South India for lady missionaries. They need an institution where they could thoroughly learn the language and have lectures on the religions of the people amongst whom they are to work. When Miss Smith wrote on this subject in the autumn, she knew of three or four ladies whom she would have liked to receive with this object, but there was no room in the C.E.Z. Mission-house, which is already the home of eight missionaries and assistant missionaries.

To carry out this plan of having a Missionary Training Institution in South India, a suitable house must be built, which would cost about 2000*l.* Once started, it would be probably self-supporting. To do things well from the very beginning is the best economy, and we earnestly beg our readers to bear this project in mind, and where possible to give of their substance. Contributions will be received for this object by the C.E.Z.M.S. Financial Secretary, 9, Salisbury Square, E.C.

*For Travancore and Cochin.*

In 1890 Bishop Hodges, in going out to his diocese, very strongly urged the need of female agency for the Mavelikara, and the Committee agreed to supply ladies as soon as funds could be obtained. We are still waiting, either for sufficient funds, or for offers of service from those who can go at their own charges.

## WANTED.

*Kurtas* for the widows of Miss Wauton's Industrial Class, Amritsar. Miss MacGregor, 17, Gunterstone Road, West Kensington, W., Hon. Sec. for the C.E.Z.M.S. *Indian Widows' Union*, will supply patterns of these garments, or give information, and receive and send other kind gifts for the needy widows of India.

*From friends of the C.E.Z.M.S. who will sell them for the benefit of the Society.*—Postage Stamps (except the common Continental and United States) and collections bought; 20 per cent. more than dealers offer will be given. Address the *Editor of INDIA'S WOMEN*, 9, *Salisbury Square, E.C.* "Postage Stamps for the C.E.Z.M.S." to be written outside all communications.

### PRAISE AND PRAYER.

MEETINGS for Praise and Prayer will be held (p.v.) at the Society's Office, 9, Salisbury Square, E.C., on Monday, February 13th, at 3 o'clock, and at the Manor House, Leigh Road, Highbury, on Tuesday, February 27th, at 3.30.

#### REQUESTS FOR PRAISE.

That our Missionaries of the Calcutta Mohammedan Branch have met with an encouraging reception in two suburbs of Calcutta, where work has been recently opened.

For the ingathering of the first-fruits of our Mission at the Clarence Memorial School, Kandy.

For grace and blessings given to Shushilla, a young girl known to the readers of *INDIA'S WOMEN*, and of our little pink book *Aurobinda*, as the daughter of Manoka, a convert at Barrackpore. Whilst drawing near to the gates of death, Shushilla has been the means of leading three others to Him Who is the Way, the Truth, and the Life. Their admission into the visible Church of Christ and their young teacher's entrance into eternal rest were expected to take place about the same time.

#### REQUESTS FOR PRAYER.

For a bereaved Mohammedan family in Calcutta, who are sorrowing without hope or comfort; that they may seek comfort in Christ Jesus.

For the new work begun in two suburbs of Calcutta, Talleyganj and Hastings.

## Correspondence.

*(The Editor disclaims responsibility for the opinions of Correspondents).*

#### OUR PRAYER CYCLE.

DEAR EDITOR,—May I suggest that the Society should have Mrs. Weitbrecht's prayer, which used to be on our Prayer Cycle, printed separately on small cards in good type? I find the Prayer Cycles with this prayer are now out of print.

A D.W.U. Secretary in my district asks for thirty of these prayers for circulation among her members. It seems a pity this want should not be supplied.

Yours sincerely,

H. D. M.

[We hope to issue a revised Prayer Cycle very shortly, and shall be glad to hear the opinions of our readers on this subject.—ED.]

## The Editor's Work Basket.

THE Lady Superintendent of the Society's Home, Manor House, Leigh Road, Highbury, N., sends us the following notice :—

Among the special needs mentioned in recent letters from India are dressing-gowns and small boys' washing sailor-suits. For home sales as well as for India, the supply of fine white and black shawls, fancy tea-cloths, and dainty pinafores, is at a low ebb. We should be very grateful if our Working Party friends can help us with these needs.

Work for Sales is continually in request at the Society's Home ; the following articles are in special demand :—

Ladies' Aprons of various kinds, including nursing and cooking aprons.

„ Knitted and flannel petticoats.

„ Knitted and crochet wrap shawls and clouds, especially in black, white, slate, gold, grey, and any new colours.

„ Underclothing, fine and well made.

Girls' Frocks for winter and summer, from one year to six years of age, well shaped. These should invariably have high neck and long sleeves.

For India, white and coloured *flannel* frocks are needed of *very small* as well as large size, made as above.

„ Flannel and knitted petticoats.

Children's Pinafores in diaper, nainsook, and other good washing muslin.

„ Underclothing, in sets.

Servants' Aprons of linen and muslin.

Working women's and children's underclothing, aprons and pinafores, in good washing print.

### NOT WANTED.

Some things do not find a *ready* sale, such as the following :—Shaving cases; smoking caps; small children's knitted and crochet petticoats, especially those without bodices; nightdress cases, unless of quite new styles and pattern; stuffed sofa cushions, worked and braided slippers, not made up; brackets and sachets.

*Odds and ends of Wool*, of any length, quality, or colour, will be gratefully received for knitting into counterpanes for Kashmir by Miss Willson, Y.W.C.A., 9, Mona Terrace, Douglas, Isle of Man, and by Mrs. A. Morris, Kirk Michael Vicarage, Isle of Man. Miss Willson begs to acknowledge kind gifts of wool from an anonymous donor at "Muswell Hill," and also from Miss Carroll, Southborough, Tunbridge Wells.

*Materials for Fancy Work*.—Mrs. James Peck, Linden House, Eye, Suffolk,



has, year by year, kindly supplied needlework, prepared and begun for the pupils of our missionaries in India. Any help in carrying out this valuable undertaking will be gladly received. Canvas and wools are specially in requisition.

The following places of business are recommended for buying nan'een dolls by the dozen to be sent to India as prizes in Mission schools and Zenanas: James Farquharson, 63 and 64, Houndsditch; William Reddan, Old Compton Street, Soho; James Wisbey and Co, 77, 78, 79, Houndsditch. Light-haired dolls are to be avoided, as the Indian women and children think they represent old women, and biscuit china is apt to turn black with the climate. To suit the Oriental taste, dolls should be dressed in the brightest colours; plain white is not acceptable, as it is the dress of the widows.

## Notices of Books.

WHAT'S O'CLOCK? *A Missionary Book for Boys and Girls*, by GEORGINA A. GOLLOCK, with Preface by the BISHOP OF OSSORY. Church Missionary Society.

HOW to interest boys and girls in Foreign Missions is a problem that frequently puzzles Conferences of Christian workers. The question is solved in a very practical way when a brightly written book comes before the public, well adapted to carry out this object. Why this book is entitled *What's o'Clock?* and why the terrestrial globe is divided under the names of "Twelve o'Clock Land," "Midnight Land," "Day Dawn Land," &c, it is not our business to divulge; we trust our readers will investigate the matter by purchasing the book, which, with its excellent illustrations and its attractive lithographed cover, is certainly well worth 1s. 6d., post free, whilst more elaborately got-up copies are sold at 2s. 6d.

MEMOIR OF MARGARET STEPHEN KENNEDY. *J. Nisbet & Co., London.*

In this volume we have the record of a long and useful life. It is, indeed, a sequel to a work by the same author—James Kennedy, M.A.—entitled *Life and Work at Benares and Kumaon, 1839—1877*.

Going out to India in 1838, Margaret Walker married Mr. Kennedy of the L.M.S. in 1840. She had the honour of being one of the first missionaries to work specially in the Zenanas in Northern India. Mrs. Kennedy was a woman of great independence of thought, deep sympathies, and wide charity. In her domestic life she shone as a bright light, but her influence was felt in wider circles which were blessed by her many good works and words. She never spared herself, and her chequered life terminated May 23rd, 1891, in calm peacefulness, "as if she were falling into a gentle sleep."

"PREMI," THE STORY OF A HINDU GIRL. *By MISS FALLON, Zenana Missionary at Faizabad. J. Nisbet & Co.*

This little story needs no further commendation than the fact that it is enriched by an Introduction by Sir M. Monier-Williams. In beautifully simple language the tale is told of a Hindu female ascetic, who for years was "looking for God," and at last was found of Him. As a child she "made a simple vow that she would find God." After ten years of wandering, her soul, which had been under the terrible yoke of bondage laid upon so many of our Indian sisters, was set free to rejoice in the glorious liberty of the children of God.



## Stories from Mother's Note-books for the Children.

By U. S. O.

### CHAPTER II.—ONE DAY IN A LOVELY ISLAND.

**A**LMOST as soon as we landed at Point de Galle, we went to the post-office to send off our letters, and see whether there were any waiting for us; we found thirty-four packets, containing about eighty or ninety letters! Can you imagine how rich father, auntie, and I felt? I popped them all into my bag, but had to open one from Miss Emily to find out how you all were. You can hardly fancy the rabble we were standing in: one old woman tormenting me to buy lace; another, a beggar, almost naked, rubbing her mouth and peering between me and my letter, and saying, "*Salaam*, misses, hungry;" bamboo walking-sticks for sale were thrust in our faces, and heaps of children were begging for cents.<sup>1</sup>

Father resolutely went through buying his stamps and having letters weighed. Auntie and I read what we could, then we bought a little lace, and allowed a man to exhibit a large cobra. He sat on the ground, played a small musical instrument, and twisted the creature round his neck and arms. It was odd to see the snake gradually rise out of its basket, something like the "Aaron's serpent" we bought a year or two ago; but the whole scene was not pleasing, you would not have enjoyed it.

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<sup>1</sup> A hundredth part of a dollar, which is a silver coin worth about 4s.

The crowd followed us, and seemed like a snowball ever increasing. We were passing the shops, and shop-keepers pounced upon us with cards, begging us to come to their various stores, each one being "the best in the town." It was of no use to say we had no money; they replied, "You no buy, you look, come and look." It would have been fun poking about with our funny-looking guides, in their odd dens of shops without any glass windows; but father hurried us on. We took a carriage and went for a drive to the Cinnamon Gardens. A very officious man who could talk a little English, and was dressed in a braided cap and coat, would be our guide all day. He beat the shop-keepers away when they pressed too closely on us, carried our bags, scolded drivers who seemed likely to run over us, and during our drive stood on the step of the carriage, or ran by our side, and quarrelled with our driver, who jumped down and horse-whipped him. At the end of the day, on the ship, this tiresome man demanded 1*l.* for guiding us! He debated and argued until we were nearly worn out. I need not say he did not get *all* he asked.

The carriage we went in was more like a four-post bedstead than anything else. We fancy it must have been like the litters ladies used to ride in, in Queen Anne's time, of which we read in history and story-books. You would have learned more, if you had been with us yesterday, about foreign lands in the tropics, than from many geography lessons. As we turned away from the hotel through the group of loungers, bullock-carts, and carriages, we came to a road lined on each side by almost every variety of tropical fruit-tree: cocoanuts were endless, and bananas with their bunches of fruit and long handsome leaves, then there was the bread-fruit tree and the Jack-fruit for making curry. Some men passed with cocoanuts; we bought an enormous one, in its great coat, for  $\frac{1}{2}$ *d.*, and four delicious mangoes for 6*d.* There were many acres of paddy-grass, the rice of this country. Women passed with their *calabashes*<sup>1</sup> of water, and we also saw most interesting little shops, with native sweets, fruit, and pottery; every vessel seemed to be coloured dark-grey or red.

There were many family groups. What we liked better than anything were the dear, toddling, brown children, and pretty babies clambering over their mothers, one of them pulling her down, kissing and hugging and tugging her hair, exactly as its little white brothers and sisters would behave in England.

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<sup>1</sup> Made of a dried gourd.

Every one we saw had his teeth red, as if his gums were bleeding ; this is caused by the constant chewing of areca-nut and betel-leaves, which are dissolved some way with lime, and chewed with tobacco—rather a pleasant mixture the Natives consider it, but you and I would dislike it.

You will think when there was so much to see that was interesting and beautiful that we should enjoy our drive very much ; but the one thought uppermost all day was the sadness of seeing so many without God. We understood a little what Jesus meant when He said, "I have compassion on the multitude, because they are as sheep without a shepherd." We



A BUDDHIST TEMPLE—LAKE OF KANDY.

passed two Buddhist temples with open fronts and sides, much like large arbours. Some persons were inside, worshipping, but they did not look very earnest.

Children ran by our carriage all the afternoon, fanning us with large palm-leaves, plucking flowers for us from the jungle by the road-side, offering nutmegs for sale, or giving us bits of lemon-scented grass, and then, oh ! how they teased for *salaams*,<sup>1</sup> or what is called in Egypt *backsheesh*. At one time we counted fourteen, and then twenty men and children torment-

<sup>1</sup> Salaam ; word used by Natives, meaning they want money.

ing us all at once. The men wished us to purchase walking-sticks and precious stones. Amongst the crowd were beggars, as well as salesmen—one blind, another on crutches, and many asking for food.

We met some children returning from school ; one of them had books on his head, tied up in a cotton handkerchief. All whom we saw, men or children, carried green umbrellas. White seemed to be the general fashion in dress, but there were several women wrapped in yellow from head to foot. We heard afterwards that these were Tamils from South India, and that their husbands are employed as coolies or labourers in the coffee plantations.

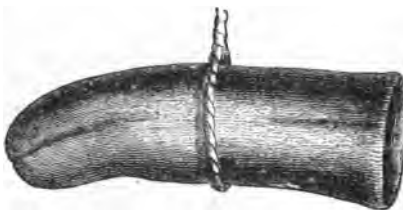
The view from the Cinnamon Gardens was very lovely ; everywhere were trees with a light bright-green tint. Ceylon has much rain, and this keeps the vegetation, even in this hot country, very fresh.

You would have laughed to have seen the children make a rush to catch the humming-bird butterflies, pulling off skirts and veils and using them as butterfly-nets. They looked very happy, poor little things, when they were chasing each other.

As we returned from the gardens, we went out of our way to see the market. Everything was very prettily arranged ; little neat heaps of various-coloured spices, pink paste, limes, oranges, everything, in fact, was seen at a glance that I used to learn about when a child, in a book called *Guide to Knowledge*. I should have liked to stay an hour or two to learn all about them, but this was impossible. We became increasingly hemmed in by the crowd, and were more and more stupefied by the cries of a poor frightened baby, whose only dress was a charm and a silver girdle. He did not like my white face so well as the swarm of brown ones by which he was usually surrounded. He did not wish to do as he was told, and hold out his little hand for money.

We escaped from the market to the carriage and then went to the wharf. You will be almost as tired as we were if I tell you how rats, monkeys, peacock feather fans, walking-sticks, and lace for sale followed us all the way to the ship, so I will only add we were very glad to hear that we were to sail at five o'clock that afternoon, and should not have another day ashore.

(To be continued.)



BUDDHA'S TOOTH.



## Prize Competition.

### SUBJECT FOR SCRIPTURE STUDY FOR FEBRUARY.

FIND PASSAGES IN THE GOSPELS IN WHICH THE LORD JESUS, BY DIRECT STATEMENTS OR IN PARABLES, ENFORCES THE DUTY, AND FORETELLS THE SUCCESS, OF PREACHING THE GOSPEL TO THE HEATHEN NATIONS OF THE EARTH.

It is open to all who have completed their sixteenth year to compete. A reference Bible (Authorized or Revised version) may be used, but not concordance. Answers should be sent in, marked outside, *Bible Study*, to 9, Salisbury Square, E.C., on or before the first day of the month following that in which the subject is announced. Will competitors give in each case name, age, and address? Receipt of answers will be acknowledged each month by initials.

### ANSWERS TO DECEMBER QUESTIONS.

I. (i.) The coming over to *Rehoboam* from Israel of priests, Levites, and God-fearing people, 2 Chron. xi. 13-17. His humbling himself for his apostacy, *ib.* xii. 6-12. (ii.) *Asa's* prayer and victory, xv. 8-15. His covenant binding the people to God's service, *ib.* xv. 8-15. His wrath against the prophet who reproved him, *ib.* xvi. 7. (iii.) *Jehoshaphat's* care for religious teaching and administration of justice in Israel, *ib.* xvii. xix. God's deliverance of him when he cried in the battle, *ib.* xviii. 31. His prayer and victory, *ib.* xx. (iv.) *Manasseh's* captivity, repentance, prayer, and restoration, *ib.* xxxiii. 11-13.

II. *Shemaiah*, 1 Kings xii. 22-24; 2 Chron. xii. 5, 6. *Azariah*, son of Oded, *ib.* xv. 1-3. *Hanani* the seer, *ib.* xvi. 7, 8. *Jehu*, son of Hanani, *ib.* xix. 2, 3. *Jahaziel*, *ib.* xx. 15-17. *Eliezer*, son of Dodaveh, *ib.* 37. A message in writing from *Elijah*, *ib.* xxi. 12. *Zechariah*, son of Jehoiada, *ib.* xxiv. 20. *Isaiah*, son of Amoz, Is. vii. viii.; 2 Kings xix. xx. *Jeremiah*, repeatedly; see Jer. xxi., xxii., &c.

III. (i.) By *Elijah* to Ahab, 1 Kings xvii. 1; to *Obadiah*, xviii. 15; by *Elisha* to three kings, 2 Kings iii. 14; to *Naaman*, *ib.* v. 16. (ii.) To *Elijah* by *Elisha*, 2 Kings ii. 12; to *Elisha* by *Joash*, King of Israel, *ib.* xiii. 14.

IV. The prophecy of Christ's birth, quoted in Matt. i. 22 from Is. vii. 14, was given to *Ahas*. The Lord Jesus refers to Solomon's glory, Matt. vi. 29; Luke xii. 27; and the visit of Queen of Sheba, Matt. xii. 42; Luke xi. 31. *Elijah's* visit to widow of Zarephath, and *Elisha's* healing *Naaman* the Syrian, Luke iv. 25-27. The murder of *Zechariah* by command of *Joash*, Matt. xxiii. 35; Luke xi. 51; see 2 Chron. xxiv. 20-22. The disciples refer to *Elijah* bringing down fire from heaven, Luke ix. 54.

Answers have been received up to January 7th to December Questions from :—C. M. R. B., E. F. and G. A. G., H. M. L., J. F., W. W., and L. E. R.

The award for the Scripture Competition for 1892 is as follows :—

FIRST PRIZE—Edith F. Gilby.

SECOND PRIZE—Helen L. Lewis.

Lucy C. Western and Gertrude A. Gilby deserve honourable mention.

Of twenty competitors, five sent in answers every month, two missed one month, and four missed two months.

## Notices.

\*\* All Communications, Contributions, Books for Review, &c., &c., are to be addressed to The Editor, C.E.Z.M.S., 9, Salisbury Square, Fleet Street, London, E.C. Articles for the forthcoming issue must be received by the 15th of the second previous month; short notices by the 5th of previous month.

\*\* All correspondence regarding offers of service in the Mission Field, Training of Candidates, &c., should be addressed to the Secretary of the Candidates Sub-Committee, MRS. SANDYS, Manorside, Leigh Road, Highbury, N.

Church of England Zenana Missionary Society.

Treasurers of Associations are reminded of the convenience and saving to the Society that would result from their making remittances *from time to time*, when they have funds in hand, instead of waiting till the closing of the Accounts.

CONTRIBUTIONS RECEIVED FROM DECEMBER 1ST TO DECEMBER 31ST, 1892.

ASSOCIATIONS.			Dorsetshire		Weymouth		£28 15 0	
Metropolitan -			Essex	Broomfield		5	1	8
E.	Mile End : St.		"	Walthamstow		2	0	0
N.	Benet's	£1 0 0	Gloucestershire	Bristol and Clifton		11	5	6
"	Stephen's	10 10 0	Hampshire	Botley		5	3	8
"	Holloway : St.		"	Chilworth		1	19	6
"	James's	113 11 1	"	Fleet		11	6	3
"	St. Luke's	14 4 0	"	Kingsworthy		5	12	6
"	Hornsey Rise	2 12 6	Herefordshire	Hereford		42	0	10
"	Hornsey Rise	47 0 0	Herefordshire	Berkhamstead		3	11	6
N.W.	Hampstead	28 15 10	"	Harpenden		10	0	0
"	Hampstead, West	11 10 10	"	Hertford		20	0	0
"	St. James's	1 1 6	"	Ware		28	14	6
"	Kilburn : St. Mary	9 0 0	Kent	Ashford		32	1	0
"	Marylebone : Holy		"	Bromley		10	0	0
"	Trinity	2 1 0	"	Deal and Walmer		2	12	4
S.E.	Penge	15 14 6	"	Dover		3	3	0
"	Tulse Hill	8 2 0	"	Margate		1	0	4
S.W.	Brixton	34 9 8	"	Sidcup		5	7	4
"	Clapham Park	13 16 6	"	Tunbridge Wells		65	0	0
"	Putney & Wandsworth	8 4 6	Lancashire	Blackburn		39	8	0
"	South Belgravia	1 11 6	"	Lindal-in-Furness		1	12	6
"	South Kensington:		Leicestershire	Bottesford		1	0	0
"	St. Jude's	5 12 6	"	Nether Eroughton		1	0	9
"	Streatham Common	2 1 0	Lincolnshire	Boston		25	0	0
"	Streatham Hill	35 18 6	"	Grimsby		4	15	6
W.	Ealing	4 13 6	"	Lincoln		1	0	0
"	Kensington	4 15 0	"	Reepham		17	8	0
"	Kensal Green	12 16 6	"	Stamford		4	15	0
"	Maida Hill	3 8 6	Middlesex	Feltham		8	12	9
"	Stamford Brook:		"	Harrow		2	7	0
"	St. Mary	2 10 0	"	Twickenham		10	0	0
"	Paddington:		Norfolk	Norwich		53	14	3
"	St. James's	4 6 6	Northamptonshire	Northampton		1	7	5
"	St. Matthews	46 1 0	Northumberland	Cullercoats		5	10	0
"	St. Stephen's	2 10 6	Nottinghamshire	Awsorth		17	4	0
"	Chester Square:		Somersetshire	Bath		26	11	7
"	St. Michael's	11 1 0	"	Monkton Combe		15	0	0
W.C.		3 17 0	"	Weston - super -		40	0	0
Buckinghamshire	Milton Keynes and		Staffordshire	Cannock		8	5	6
"	Broughton	6 10 1	"	Tamworth		16	1	0
"	Swanbourne	8 18 0	Surrey	Guildford		6	11	6
Cambridgeshire	Cambridge	104 14 4	"	Mitcham		6	5	0
Cheshire	Chester	10 0 0	"	Nutfield, South		3	0	0
"	Knutsford	3 17 6	"	Red Hill : St.		10	14	9
"	Tushingham	1 6 0	"	John's		75	19	1
Derbyshire	Alfreton	2 11 0	"	St. Matthew's		5	0	0
"	Matlock Bath	1 0 0	"	Wimbleton		35	0	0
"	Repton	80 6 0	"	Woking & Hasell		8	11	6
Devonshire	Brixham	2 2 0	"	Yorktown		17	17	6
"	Dawlish	10 0 0	Sussex	Bognor		12	0	0
"	Exmouth	38 6 0	"	Brighton		6	2	0
"	Plymouth	13 2 6	"	Burgess Hill		12	0	0

## List of Contributions.

<i>Sussex</i> .....	Falmer	£0 16 0	<i>Yorkshire</i> .....	Bradford	£6 15 0
" .....	Hastings and St.		" .....	Brafferton	6 1 4
" .....	Leonards	5 19 9	" .....	Keighley	2 0 0
" .....	Steyning	1 8 6	" .....	Ripon	21 14 2
" .....	Uckfield	10 2 6	" .....	Scarborough	42 18 4
" .....	Walberton	1 0 0	" .....	Sheffield	70 15 8
" .....	Worthing	59 10 0	" .....	Thirsk	6 10 0
<i>Warwickshire</i> .....	Birmingham	6 6 0	" .....	Thornor	40 0 0
" .....	Leamington	60 12 1	<i>North Wales</i> .....	Ruthin	12 6
" .....	Ullenhall	31 0 8	<i>South Wales</i> .....	Trelystan	3 3 0
<i>Westmoreland</i> .....	Windermere	2 2 0	<i>Ireland</i> .....	Belfast	10 0 0
<i>Wiltshire</i> .....	Bradford-on-Avon	1 5 6	" .....	Cashel	10 0
" .....	Calne	11 15 6	" .....	Dundalk	4 2 3
" .....	Melksham	10 0 0	<i>Switzerland</i> .....	Davos-Platz	3 7 3
" .....	Trowbridge	54 8 0			
<i>Worcestershire</i> .....	Bromsgrove	5 3 9			
<i>Yorkshire</i> .....	Beverley	4 1 6			
					<u>£1988 7 9</u>

### DAYBREAK WORKERS' UNION.

Hayhurst, Miss C. France	£0 12 6
Wood, Miss Ada	5 0
Ackleton Association	1 3 6
Mickleham Association	21 0 0
	<u>£23 1 0</u>

### DIRECT CONTRIBUTIONS.

A. F.	£50 0 0	Graham, Mrs.	£0 12 0
Alexander, Miss (card)	0 12 0	Halbard, Miss (Y.W.C.A. Own Mis-	
Ande, Mrs.	30 0 0	sionary)	0 5 0
Armstrong, Miss	0 10 0	Hames, Miss	1 0 0
Ashton, Miss	5 0 0	Johnson, Rev. D. S.	0 10 6
Association Secretaries' Substitute	8 0 0	Johnston, Miss J. H.	0 10 0
Beck, Miss J. (Y.W.C.A. Own Mis-		Joyce, Rev. Conway	1 0 0
sionary)	5 0	Lancaster Miss M.	0 5 0
Birks, Mrs.	1 1 0	Mellor, Miss M.	0 12 9
British and Foreign Bible Society	131 19 0	Park, H. S., Esq.	1 1 0
Broadbent, Mrs. W. H.	4 4 0	Paynter, Rev. S.	40 0 0
Brown, Miss McBride	25 0 0	Penrose, Miss	0 5 0
Bumster, Miss J. (box)	0 16 0	Phillips, Miss	0 5 0
Carter, Miss	1 0 0	Potter, Rev. W. T. and Miss	1 0 0
Collins, Mrs.	0 10 0	Randall, Mrs.	1 6 0
Cooper, Miss E.	12 10 0	Sale of Work, Manor House	12 0 0
Cox, Miss M.	0 6 0	Sealey, Miss	0 6 0
Crassley, Mrs.	2 15 0	Stanley, Mrs.	1 1 0
Dewe, Mrs.	0 10 0	Thomas, E. B., Esq.	2 0 0
Dewick, Miss (coll.)	0 10 0	Thompson, Lady Rivers, The late	5 0 0
Dimmock, Miss M. S. (coll.)	6 0 0	Touch, General	3 0 0
Dyson, Rev. Dr.	1 1 0	Warren, Miss (Y.W.C.A. Own Mis-	
E.	5 0 0	sionary)	0 5 0
Evans, Mrs. H. M.	1 0 0	Webb, Miss, per Miss Smith	0 10 0
Everard, Mrs.	0 12 0	Welland, Mrs., Sale of Work, Bally-	
Fergusson, J. H., Esq. (coll.)	9 1 6	brack	100 0 0
Fernandez, Miss S.	0 7 0	Whitechapel Mothers' Meeting	2 8 3
Piennes, Hon. Mrs.	25 0 0	Williams, Ven. Archdeacon	400 0 0
Foley, Miss	0 6 0	Y.W.C.A., Manchester	3 10 0
Gaulton, F., Esq.	1 0 0	Sums under 5s.	0 4 0
Gouldsmith, Miss Agnes	2 10 0		
			<u>£906 2 0</u>
TOTAL—Associations.	£1988 7 9		
Direct	906 2 0		
D.W.U.	23 1 0		
	<u>£2917 10 9</u>		

## *List of Contributions.*

### CAPITAL FUND.

CONTRIBUTIONS, up to December 31st, 1892, towards the 8000*l.* required to be collected before December 30th, 1892, to secure the conditional offer of 1000*l.* made by the Rev. F. E. and Mrs. Wigram.

Amount already acknowledged	£2115 16 6	Kennaway, Sir John and Lady	£10 0 0
Anonymous	500 0 0	Lambert, Miss	2 2 0
	50 0 0	Muller, Miss	0 5 0
Bell, Miss	5 0 0	Proctor, C. J., Esq.	10 0 0
Black, Colonel G. R. Stewart	2 0 0	Redmayne, Giles, Esq.	1 0 0
Brooke, Mrs. T.	3 0 0	Richards, Mrs.	0 5 0
Chorlton, Mrs.	5 0 0	Rose, Miss	1 0 0
Clark, Mrs. Bayfield	20 0 0	Sale, through Miss Lawrence	50 0 0
Clarke, Mr. and Mrs. Lionel	25 0 0	Sandys, Miss	1 0 0
Colley, Mrs. E. B. Davies	5 0 0	Ashford Association	0 6 10
E. P. and Friends	1 2 0	Combe Down Association	6 0 0
Fox, Mrs. S. M.	2 0 0	Tunbridge Wells Association	15 0 0
Freston, Mr. and Mrs. F. W.	5 0 0		
Girdlestone, Rev. A. G.	1 0 0		
H. E.	5 0 0		
Higgins, Mrs. H. Platt	5 0 0		
			<hr/> £2846 17 4 <hr/>

Contributions in aid of the Society to be paid to the **FINANCIAL**  
**SECRETARY, 9, Salisbury Square, London, E.C.**

Contributions of Work to be sent to **MISS TURNER, Manor House, Leigh**  
**Road, Highbury, N.**

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**SPECIAL NOTICE.**—**SECRETARIES** and **TREASURERS** of Associations would greatly relieve the pressure on the Financial Secretary if they would make early remittances on account.

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\*. All Institutions find it well to seek the aid of the Printer in making known their claims and needs, by the circulation of Reports, Appeals, etc., etc.

**ALEXANDER & SHEPHEARD,**  
PRINTERS TO MANY OF THE RELIGIOUS SOCIETIES,  
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# LONDON CITY MISSION.

Through the death of friends and other causes, support has entirely failed for

## 42 DISTRICTS

in poor and necessitous parts of London, and amongst special classes.

Unless new friends are found to replace those lost to the Society, the Committee will very reluctantly be compelled to remove these Missionaries.

The Committee are prepared to continue the Missionary on any poor district if the sum of **£50 per annum** is guaranteed.

## WILL THE READERS OF "INDIA'S WOMEN" SUPPORT ONE OF THESE MISSIONARIES?

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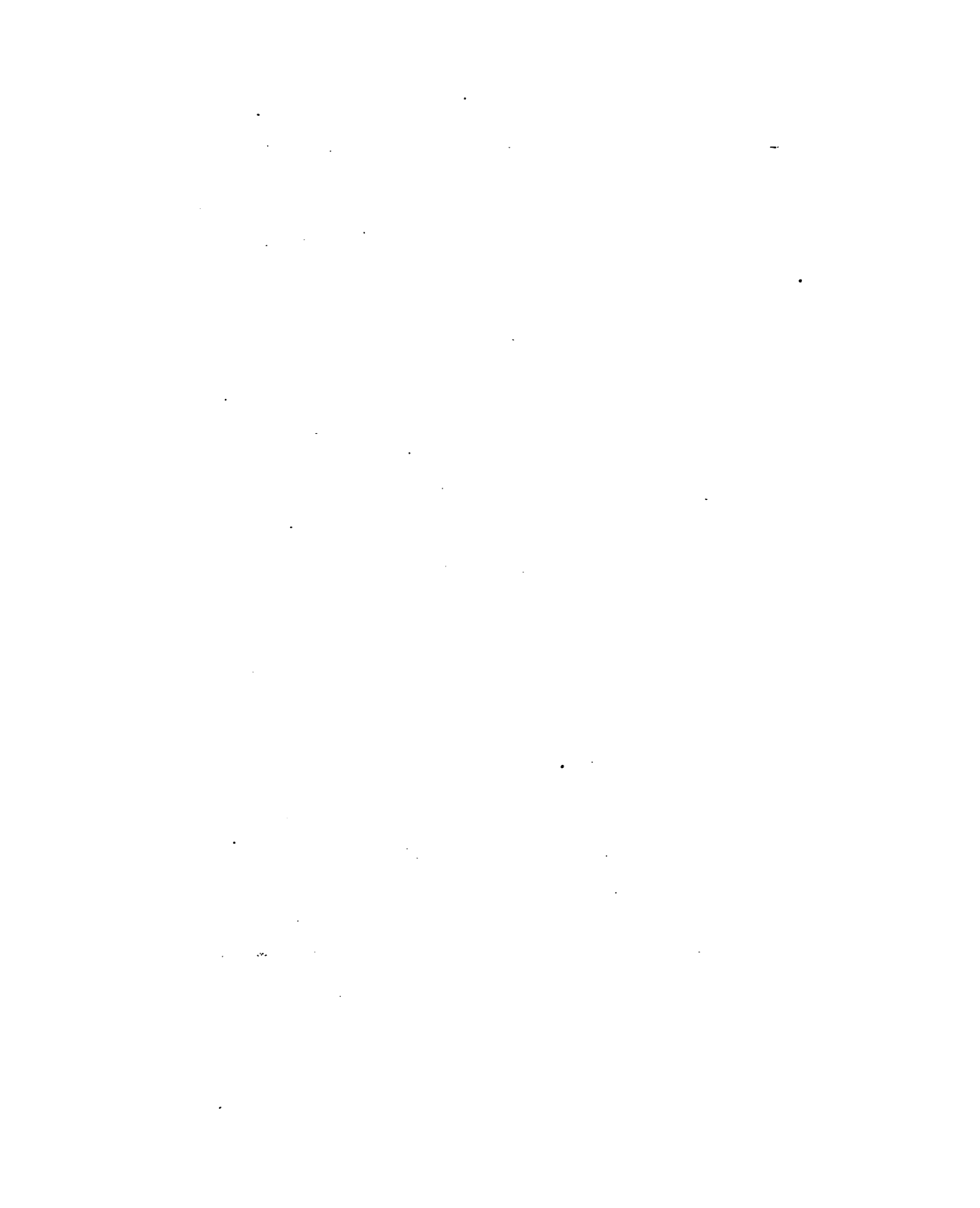
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CONVERTS—BARRACKPORE. *See pp. 106-108.*

# INDIA'S WOMEN.



## The Generous Offer of the Rev. J. E. and Mrs. Wigram.



It is well known that the Rev. F. E. and Mrs. Wigram, in March last, kindly offered to give a donation of 1000*l.* if this Society could raise a sum of 8000*l.* before December 31st. The object of this special effort was to establish a Capital Fund of 7000*l.* to be invested, and the remaining 2000*l.* was to be used in clearing off debts at that time due.

The Society having failed to obtain the requisite 8000*l.* could not claim the offer made by Mr. and Mrs. Wigram. But these kind friends have proposed to extend the day of grace to June 30th, 1893, and also have reduced the amount to be collected by the Society to 6000*l.*, on condition that a Capital Fund of 7000*l.* is secured in investments.

The Society have received in money and promises towards what is known as the Wigram Fund 3856*l.*, so that only 2200*l.* remains to be collected. Mr. Wigram's letter ends :—"I do trust that you may claim it long before June 30th. Why not get it before your Anniversary?"

Why not indeed! Perhaps the importance of securing a Capital Fund is not sufficiently realized.

At the risk of being accused of repetition, it is necessary to state that during the slack time of the year, when comparatively but small sums are received, the monthly expenditure goes on steadily. To meet this current expenditure, advances have to be obtained from the bank, and the bank, of course, will not give such advances without some guarantee that the money will be refunded. Hitherto these advances have been obtained on the personal security of a friend, but this arrangement is unsatis-

factory and unbusinesslike. The existence of a Capital Fund would allow of these necessary loans being negotiated in a satisfactory manner, as the securities held by the Society would be a sufficient guarantee to the bank.

Further, the interest accruing from the investments will more than cover the interest paid to the bank for these annually recurring loans, and it is a matter of regret that a sum of money almost sufficient to pay for an additional missionary should be expended yearly in meeting the charge for interest.

The Committee have thankfully accepted Mr. Wigram's very generous offer, and pledged themselves to do all in their power to raise the amount now required to secure the conditional donation.

They also take this opportunity of publicly acknowledging the deep interest that Mr. and Mrs. Wigram have always taken in this Society, emphasized as it now is by their evident desire to place the funds of the Society on a satisfactory footing.

The Committee earnestly ask the co-operation of all supporters of the Society in this matter, and trust that each and every one will at once do all they can, so that if possible Mr. Wigram's hope may be realized, and that the entire sum required may be secured even before the Anniversary Meeting in May.

Contributions or conditional promises towards this Fund should be forwarded as soon as possible to the Financial Secretary, 9, Salisbury Square, London, E.C.

### Daybreak Workers' Union.



THE Annual Meeting of the Daybreak Workers' Union will be held (D.V.) in the Church House, Dean's Yard, Westminster, on Wednesday, March 8th, at 3.30 p.m. The Chair will be taken by the Rev. G. S. Karney, M.A., Vicar of St. John's, Paddington. Addresses will be given by Miss Harding, C.E.Z.M.S., late of Krishnagur, and by the Rev. T. Walker, C.M.S., of Tinnevely.

The Annual Exhibition will be held (D.V.) in the Kensington Town Hall on Thursday and Friday, April 27th and 28th.

For particulars concerning the Prize Competitions, see *Daybreak*, Jan., 1893, and *INDIA'S WOMEN*, Sept. and Oct., 1892, and Feb., 1893.

## Indian Languages.

BY THE REV. W. R. BLACKETT, M.A.,

*Late Principal of the C.M.S. Divinity School, Calcutta.*

### PART I.

**W**E have occasionally heard of people asking what "the Indian language" is like, and even among those who know better than that, many hardly yet realize that "India" is a geographical expression, not a country or a nation, but a very wide region, containing a miscellaneous congeries of tribes, separated from each other by very marked characteristics, historical, social, and linguistic. But those who take an interest in the Missions of the Gospel among these varied peoples will be somewhat interested also in the languages in which those Missions are carried on. Therefore I have been asked to put together a few items of information on this subject.

The number of languages in India has been very variously estimated. I have seen it stated at 20 and at 200. The C.M.S. Atlas puts the number at 106. It all depends upon what is considered to make a language. Does mutual unintelligibility prove that two forms of speech are distinct? In that case, broad "Yerkshire" must be different from English, for I am sure but few of my readers could understand it—at least as it was spoken in the Dales forty years ago. Canon Atkinson tells us it is almost a dead language now. But, after all, it can only be reckoned as a dialect. And so it is with many of the Indian tongues. But bearing in mind this distinction, it is difficult to state with any accuracy the number of languages, properly so-called, in the Indian territories.

The greater part of these, however, are spoken only by uncivilized tribes, often small and remote, dwelling among the Himálaya or other hills. Even when the tribes are larger, like the Kols or the Santális, they have not attained to the dignity of having Zanánas, though that is no reason why the Zenana Missionary Society should not be working among them. Cottage women have souls as well as drawing-room ladies. But as a matter of fact, our missionaries are for the most part working amongst those who speak one or other of the literary languages of India. Only by accident do they come across women who know only one of the unwritten tongues, for the languages are strangely mixed. There is a district of volcanic hills in North-west Bengal, called *Dámin-i-koh*, "The Skirt of



the Mountains." It is marked off by lines of stone pillars as the peculiar appanage of the Santális, whose language, of the Kolarian class, has

### 1. BENGALI.

কেননা মেশুর জগতের প্রতি এমত প্রেম করিনেন, যে আপনার  
অস্থিভীয়া পুস্তকে দান করিনেন; যেন তাঁহাতে বিশ্বাসকারি  
প্রত্যেক জন বিনষ্ট না হইয়া অনন্ত জীবন পায়।

been reduced to writing, in the Roman character, by the missionaries. On the tops of the hills

are villages, not to be distinguished outwardly from those of the Santális, inhabited by Páharis, or Mountaineers, whose tongue, called Malto, belongs to the Dravidian class. This district is bordered again on the south by men whose language is Bengali (1), and on the north by Hindi (2) speaking people. Both these belong to the great Aryan class of tongues, to

### 2. HINDI.

which appertain also the Marathi (3) and Gujarati (4), spoken in Western India,

क्योंकी इसन ने जगत पन प्रैसो पनीत की, की उसने अपना  
प्रेकलौता पुतन दीया की जो कोइ उस पन बीसवास लावे सो  
नास न होवे परंतु अनंत जीवन पावे।

and the Panjābi (5) and Sindhi, spoken in the north. These languages are more or less derived from the ancient Sanscrit or some of its "Prākrit" or popular congeners, for the Sanscrit itself probably never was a spoken language, at least in anything like the form in which it

has come down to us.

### 3. MARATHI.

मंत्र येमे ज्ञापत औपदो प्रीतो मे प्रीं, एमे  
धर्म उतिष्ठता पुत्र धीमहि, मजगीं प्री मे  
मेणी एपत पीशात बेपीतो एमच नरा  
येतं नते, ता एम उतिष्ठते पीप कपे.

Thus the principal languages of India are distant cousins to our own and other forms of European speech, for Greek,

Latin, German, and Celtic all belong to the same Aryan class. Our common forefathers lived probably somewhere in Central Asia, and spread

their colonies westward in successive waves through Europe, and southward in divergent streams to Persia and to India. The languages have

#### 4. GUJERATI.

કેમકે જોદાએ દુનીઆ પર એવો પીઆર કીધો  
કે તેણે પોતાનો એકાકીજનીત બેટો એ  
વાસતે આપીઓ કે, જે કોઈ તેના ઉપર  
એતકાદલાવે તે હલાક ન થાએ, પણ હુનેરાની  
હંદગી પામે.

diverged too,  
till they seem  
almost as wide  
apart as the  
poles. Yet  
they all retain  
the common  
*inflectional* cha-  
racter, forming  
their cases of  
nouns, tenses

and persons of verbs, &c., by alterations within the words, while the Dravidian and Kolarian classes are *agglutinative*, and express modifications of meaning by *gluing* syllables together. The Santali language is said to form in this way twenty-seven separate tenses; but this is perhaps a piece of excessive refinement on the part of the missionaries who constructed the grammar.

Frequently in studying one of the languages connected with the Sanscrit, one comes across roots that are familiar in our own or some other Western tongue. For instance, *dhri*, to draw, Latin *trahere*. The numerals are all identifiable, most of them easily: *dui*, two; *sastam*, sixth; *saptam*, seventh. So that among so many strange words the learner is often refreshed by

meeting with  
old friends,  
though it must  
be confessed  
they often have  
new faces.

Of all the  
Indian lan-  
guages the most  
widely spread  
is the Urdu, or

#### 5. PANJABI.

ਕਿਉਂਕਿ ਪਰਮੇਸਰ ਨੈ ਜਗਤ ਨੂੰ ਅਜਿਤਾ  
ਪਿਆਰ ਕੀਤਾ, ਜੇਉਸ ਨੈ ਆਪਲਾ  
ਇਕਲੇਤਾ ਪੜ੍ਹ ਦਿੱਤਾ; ਤਾਂ ਹਰੇਕ ਜੇ ਉਸ  
ਪੁਰ ਪਤੀਤ, ਤਿਸ ਦਾ ਨਾਮ ਨਾ ਹੋਵੇ, ਸਗਹਾਂ  
ਸਦੀਪਕ ਜੀਉਲ ਪਾਵੇ।

Hindustani, spoken, it is said, together with Hindi, by over eighty millions of people, and current more or less through the whole land. It is the

language usually spoken—in a way—by English people to their servants. And if we English maul this unfortunate tongue considerably, confound its grammar, and mix up English words with it when we do not know the native equivalents, why, we are only continuing the process by which the language itself was formed; for it is only a kind of "Pigeon-Hindi," formed and adopted by the Mosalmán conquerors of India from the thirteenth century onwards. They took up the current Hindi, with a sublime disregard for its grammar, and enriched it with a number of their own Persian words, and of the Arabic words which their own Persian had already adopted from their conquerors. Truly one finds in the chief Indian languages numerous fossil remains, deposited by the successive invaders who through the ages have broken in upon the land.

The Portuguese have left not a few such tokens of their presence, chiefly in current names of European things. Thus, *camárd* is much less altered from the original Latin *camera* than our English *chamber*, for which it stands. *Kámiz*, Bengáli *kamij*, a shirt, is well known in its French form, *chemise*. *Almári*, by English-speaking people called "almira," a cupboard, is familiar to students of church architecture in its old English shape of *aumbry*, the niche near the communion-table for the sacred vessels. And of course English words are being gradually assimilated. Your Bengáli *báburji*, or cook, will suggest that he can make out of cold meat, *kono sáidish*—some *side dish* or other.

Besides the Aryan family, the languages most civilized, and most likely to have to be learnt by Zanána missionaries, are four of the Dravidian class: the Tamil and Telugu, spoken on the eastern side of the Madras Presidency, and the Canarese and Malayálim, on its western side. Even these, however, have been largely affected by their Sanscrit neighbours, as well as by more recent invaders. All these have translations of the Bible and other Christian literature, but all of them need to have their literature enriched with more books that may be read to profit and edification, for their native literature is, to say the least of it, not profitable.

The most popular book in India is the *Rámáyan*, the history of the god Rám and his wife Sitá. There is not much in this long heroic poem that is positively bad, and there are a few noble sentiments here and there; but the chief characteristic of the story is its grotesqueness. "Jack the Giant Killer" is nothing to it, and Hindus—women, particularly—love to sit on the platform before some temple and hear some wandering

bard recite these *bizarre* stories by the hour. It would be a good thing for a missionary to read something of the current translation of this old epic, and use it by way of illustration now and then. It would, at all events, furnish material for addresses to children at home; but it would also serve to rouse Christian feeling towards those whose chief mental *pabulum* it supplies, and who furthermore implicitly believe it. Have we not better things to tell them than these? Even

“The old, old story,  
Of Jesus and His love.”

Surely for the sake of telling fellow-souls of Jesus, it is worth while to undergo all the labour—and it is not little—of learning even the hardest of the languages of India. More about learning the languages in another paper.

[N.B.—The next paper on this subject will have illustrations of some of the languages mentioned in this one.]

### Flotsam and Jetsam.

WE beg the help of our travelling friends in enlarging the circulation of INDIA'S WOMEN. We shall gladly supply copies to those who will kindly leave them in the reading-rooms of hotels, or use them in other ways likely to make both our magazine and the work it represents better known.

\* \* \*

THE *Times* of January 19th. had an interesting account of *British Women's Exhibits for Chicago*. Amongst the number which received special mention, we gladly read of the work done by the Indian widows in Miss Wauton's Institute, Amritsar. Any help in making the C.E.Z.M.S. work amongst Indian widows better known is welcome. Information can be always obtained from Miss MacGregor, 17, Gunterstone Road, West Kensington.

\* \* \*

INTELLECTUAL WEAKNESS.—The most extravagant fables are accepted by Hindus as true. The following are examples: “Hanuman, the monkey god, is believed to have been able to hurl rocks, remove mountains, and put the sun under his arm-pit.”

“King Sagara is said to have had 60,000 sons born in a pumpkin.”

The people of India are naturally intelligent, but that they should believe such monstrous stories shows how lamentably superstition grows where spiritual darkness reigns.—*The Evangelist*, September 2nd, 1892.

## Barrackpore.

## THE CONVERTS' HOME.



OUR frontispiece gives the portraits of three members of the family who either at the present time, or in the past, have found a home for the homeless at Barrackpore. The little boy is Nirmol, of whom Miss Pantin writes as the second of the seven boys who "are a delightful element in the household." His mother, Kheroda, who stands beside him, is now a teacher at Gatiparah; the story of her conversion is in *INDIA'S WOMEN*, November-December, 1883, p. 339, and in January-February, 1884, pp. 30—35. Some years after her baptism, her younger, widowed sister, with her little boy, was baptized, and two years later their elder brother followed. Shorno, who is seated in the picture, has long been a Bible-woman at Barrackpore, and has been like a mother to Kheroda. Shushilla Chowdry, whom Miss Pantin mentions amongst "Our Girls," is dead. Many of our readers will remember the story of "Shushilla's mother," often-repeated, but given most fully in *INDIA'S WOMEN*, 1891, p. 67. There the letters from our missionaries, written at various times, tell how the Brahmin lady, Manoka Chowdry, fled before daybreak to the house of our missionaries, carrying her baby, Aurobinda, and leading her eldest child, whose little bare feet, seen through the bedroom window shutters, were the first announcement of the arrival of the fugitives. A Request for Praise was printed in our last Number, because this eldest child had been the means, during her illness, of leading three people to Christ, who it was expected would be baptized just as she was passing through the last waves of this troublesome world. An account of Shushilla, by Miss E. G. Sandys, will appear in *Daybreak* for April, with her portrait taken with her sister, Aurobinda. Our little pink halfpenny book, *Aurobinda*, of which we can still supply copies, briefly tells her history.

## MISS PANTIN'S STORY.

There are now eight inmates in the Home. One of them is Giri, whose relations, two years ago, tried so hard to persuade her to come back and give up Christ. Her father at that time came again and gain to see her; but now for two

years he has neither written nor inquired after her. During this year her mother has died. This was a terrible grief to Giri, who had never seen her since the day, eighteen months before, when she (the mother) came over in a closed carriage to Barrack-

pore to try to induce her daughter to come back. She occasionally hears of her relations through an elder married sister. The letters are affectionate, yet nearly every letter contains such passages as the following:—

“Why do you want your father’s present address?” “Have you not brought disgrace enough on him, and on us all? To see your handwriting, or hear your name even, does but renew his sorrow.” “You are as dead to us. Only I, who cannot quite give up my affection for you, feel I must write sometimes. Do not expect more than this.”

Such letters are trying indeed to an affectionate girl. Trials such as these are no light matters to bear patiently year after year.

Shulochona, who was mentioned last year as being put back into the class, has since January been teaching in a small school, under an older worker. In her, and in the other eight, I believe there has been quiet, steady growth.

Now for a word or two about those who were in the Home last year when Miss Good wrote.

Surubala is doing nicely in the training class of the Normal School in Calcutta. We hope she will begin to teach after Christmas. Torongini has gone back to Krishnagur, and has been useful during the year in teaching the new converts there. Boshonto and Indumoti have caused us great sorrow and disappointment. Last year it was mentioned that Boshonto’s mother and relations had now quite forgiven her, and came to see her. We did not suspect any danger in all this; we

rather rejoiced that prejudice had been laid aside. But one evening in last January (1892) Boshonto left our Home. We found out afterwards that all had been of her mother’s planning. So also was the wrong life which she has since been leading.

Indumoti was the Brahmin widow who came to us with her three little sons at the close of 1890. She had not been long with us before she showed a passionate and, at times, strangely restless temper. Twice, in fits of temper, she left us, and twice we took her back. But when she did it a third time we felt it not right to receive her again into our Home, though we placed her in another. During the past nine months other friends have at times helped her to different places of refuge. But she will not stay anywhere. We can only remember both of her and of Boshonto that, though they are beyond our reach, they are not beyond God’s merciful Hand.

Indumoti’s three little boys are with us.

#### *Our Girls.*

*School-Girls.*—Indubala (not Indumoti), Aurobinda, and Shushilbala, all three quite young, go to Miss Neele’s school in Calcutta. They, as well as Surubala and Golap, come to us for the holidays. So, too, does Aurobinda’s elder sister, Shushilla Chowdry, who has been teaching in Benares, but is now ill. They make the house full of life and brightness, and give us plenty of work in planning (when we can) little holiday treats, and getting their clothes ready for them to go back again to school when the time



comes. They made all their own jackets during the holidays this year. Our treats are—a row on the river, a walk in the park, and, very occasionally, a visit to the Zoological Gardens in Calcutta.

### *Our Boys.*

Last, but not least, come our seven boys, all between the ages of twelve and four. They are a very delightful element in our household. How much I could write about their funny sayings and doings!

Shotto-hori-Das goes on well at Mr. Gwinn's boarding-school in Calcutta. He is a great hero to the others, the elder brother who does so many things that they cannot do yet. Nirmol and Monmotto, the two little cousins, are to exchange day-school for boarding-school after Christmas, and so is Hem, of whom I have yet to write. Nirmol, from a very little child, has shown a great interest in all spiritual things; Monmotto will probably be later in developing. Shottish has been mentioned before. Hem, Lolit, and Charu are the three little brothers who are left with us. Hem, the eldest, is steady and thoughtful, and a good elder brother. Charu is the household pet, with quaint, kingly little ways, and ludicrous attempts to do and talk exactly like the elder ones. Lolit, the middle one, is a more difficult character to manage.

On Sunday afternoons they have tea with us, and then look at pictures.

One afternoon I told them Bishop Ridley's story of Sheuksh (of course,

in Bengali). They listened with thrilled interest. Then Nirmol said, "Is he really alive now? Then I can pray for him! Do you think he has been baptized yet?"

And he did pray for Sheuksh. Also Sheuksh and his doings became the favourite garden-play for many days.

I will give one story of Charu, and then I shall have written enough about our boys.

What boy does not like to be promoted from frocks to jackets! Such a promotion came to Charu this year, for Sundays only. One Sunday afternoon we were at our picture-books. The picture was Christ blessing the children. On the Saviour's knee a child of about Charu's age was represented. "See, Charu," I said, "this one is just like you. Shall we say, 'that's Charu'?"

"I," said Charu, with dignity, "*wear a jacket.*"

Then I noticed that the child in the picture had on the little shirt in which children in pictures of Oriental life are generally clothed. It was not unlike the garment from which Charu had been promoted—for Sundays. Needless to say, the intended application was never made!

This year, as in past years, we have received kindness from many friends. Our chaplain (i.e. the chaplain of Barrackpore) kindly had a meeting for us at his own house last December, and also lent us the schoolroom for our Sale of Work. A former chaplain's wife kindly sent us money twice from her working-party.



WE regret that a mistake was printed in our January Number in the article on Home Work, p. 13. It was intended to mention the fresh start which had been made in the Association at St. Mary Church, Torquay; but the important word "Torquay" was omitted, and consequently the acknowledgment of the good work done there, and the kindness of Dr. and Mrs. Paget Blake, appeared to belong to Weston-super-Mare, which had been mentioned just before.

\* \*

#### COMMITTEE NOTES.

Selections from proceedings of the General Committee, *Wednesday, February 1st.*

It was reported that the Lord Bishop of Down and Connor had consented to preach the Annual Sermon on Ascension Day, and that James Monro, Esq., C.B., and the Rev. T. Walker, C.M.S., Tinnevelly, had accepted the Committee's invitation to speak at the Annual Meeting, in St. James's Hall on May 5th, at 2.30.

It was also announced that E. R. Morris, Esq., has accepted a seat upon the Finance Committee.

The Committee very thankfully appointed Miss P. Bishop, who had

signified her readiness to accept this post, to the Honorary Association Secretaryship for the Riviera.

A letter was read from Miss Dawe, in which she spoke of very encouraging openings for work at Kooshtea, which she calls "the Krishnagur of the northern part of the Nuddea District."

Sanction was given to Miss Edgeley (Alexandra School) and Miss Hobbs (Jandiala) taking furlough in the spring; and also to the appointment of Miss Granger in local connection to Dera Ghazi Khan.

The Committee gave their sanction to the proposals of the Ladies' Conference with regard to the locations of the reinforcements for the Fuh-Kien Province, which involve the opening of new stations at Sa-Yong (in the Kucheng District), Lo-Nguong, and Hing-Hwa. They have also approved of the opening of a Boarding-school for heathen girls in Foo-Chow City, under the charge of Miss Leslie.

Sanction has been given to the proposal of the Bishop of Travancore that Miss d'Albeydyll be appointed in local connection to begin work at Mavelicara, to which place it is hoped the Committee may be able to send a lady in the autumn.

At two o'clock the Committee had an interview with Miss Thorp on her return to England after six years' work in the Krishnagur District.

The Secretaries having referred to the death, on January 12th, of Mrs. Pennefather, the following Minute was unanimously adopted:—

"That the Committee are deeply sensible of the loss which the Church of Christ has sustained in the removal of one whose wise, prayerful, and holy influence has for many years guided and, by the grace of God, maintained the high spiritual tone of the manifold Christian agencies which have grown up around the Mildmay Conference Hall, with which the names of Mr. and Mrs. Pennefather will ever be associated; they desire thankfully to acknowledge the warm interest which Mrs. Pennefather ever manifested in the work of our Society, and specially the invaluable advantages of systematic Scriptural instruction and practical training which, by her kindness, were placed at the disposal of candidates for foreign service at 'The Willows,' and in other institutions connected with Mildmay."


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## Practical Papers for Home Workers.

### III.

#### OUR BENGALI ZENANA ; OR, FIVE TIMES OUT ON THE TRAMP.

By E. M. SANDYS.

“ILL you kindly let us have a racy paper on this subject for INDIA'S WOMEN shortly ?” What a demand ! enough to knock all sense of humour out of one's head, and turn one blue with fright !

But “to hear should be to obey ;” so though my courage is at its lowest ebb, I sit me down to write a little plain, unvarnished tale of some of the adventures which have befallen me and this portable Zenana.

“So you have taken to going about the country with a house on your back,” is the remark of one good Scotch cousin. “Oh, yes,” is my reply ; “would you like to see it ?” Another young cousin (we are all cousins to the fifth degree, you know !) gravely made me the offer of parading the streets, beating my *tom-tom* to draw me an audience ! But I gave him a prompt refusal, assuring him that this was not at all a business in his line.

“Whose idea was it ?” is the question I am often asked. “Well, not mine,” is my quick response ; “I have only helped to work it out.” Indeed, I sometimes feel as if I had been a pirate carrying off a treasure-ship which should have sailed triumphantly into some other port, thereby showing myself the true descendant of my Viking ancestors.

A friend, who has been at many a missionary exhibition, was, perhaps, getting a little tired of the collection of idols, bangles, clubs, tomahawks, &c., &c., in our case of Mohammedan woman's shoe, *sari* and *chaddar*, and when this bright idea came into his head, he passed it on to us.

But you are impatient to know what the Zenana is like. I feel inclined to say, “Just come and see for yourself.” It is a building 19 ft. 9 in. by 13 ft. 6 in., made of wood and canvas to represent the “living-room” of the Indian ladies. It has a real thatched verandah in front, and its low doorway and barred windows are true to the life. It is very amply furnished, for it is bedroom, drawing-room, dining-room, pantry, and store-room all in one.

It is amusing and strange to hear the varying remarks made as visitors enter. One says, “Oh, how much more comfortable it is than I expected !” She begins, however, to alter her opinion when she examines the bare

boards of the *tockta*, or bedstead, and realizes that the floor is an uneven clay one, and that the windows are too high for the inmates to see out, and too small to admit much light and air.

Immediately following her is one who exclaims loudly, "Oh, what an airless, dingy hole ! I should not like to live here."

There is always (or should be) some experienced Zenana worker to come forward to explain the "pots and pans," and then go on to give some idea of the work of our missionaries and what the aim and object of our C.E.Z.M.S. is.

To this day I can remember the feeling of shame which overtook me in Manchester, when a young man stepped forward and asked me in a low voice with much *empressement*, "But just tell me, what is a Zenana?" This just when I had had it on the tip of my tongue to say to him, "You ought really to pay again, you have been such an age here!" It showed me that I had begun at the wrong end of my story, and that I should have taken the pots and pans first and then launched forth on the missionary's work.

At Dover, one would-be-clever, supercilious youth with his "ladye faire" standing by him, made the remark, "Their lives are not so very different from the lives of English ladies." A quiet, "I thank God that mine *is* different; but even if our lives may seem to you dull and aimless, we may be possessed of soul-satisfying truths, and have a bright and sure hope for the future, of which these poor Indian ladies know nothing," silenced him.

We have shown the Zenana in Manchester, Harrow, Dover, St. James's, Holloway, and Hampstead. It has in all these places met with some degree of success. To me it seems as if the most satisfactory results had been obtained in Manchester and at Holloway, new friends having been gained, and old ones having their interest revived and deepened. I know of some who through this means are beginning to realize that missionary work has some claim to their thoughts and prayers.

Friends who wish to have the "Zenana on View" should make early application to MISS MULVANY, 9, Salisbury Square, London, E.C.

Our terms are:—

Fee to the Society for loan of Zenana, varying according to length of time.

Cost of carriage and erection.

Traveling expenses of lady explaining the Zenana.



THE chief English explorers of Rural Bengal are missionaries. Anything but a desert do they find it, as far as this word signifies solitude. In the Krishnagur or Nuddea District, where four of our Mission stations appear as a little group on a missionary atlas, the population is 591 to the square mile. Krishnagur, Bollobhpur, Kapasdanga, and Chupra only seem near neighbours on the map, in contrast to the vast space where no familiar coloured dots or *underlines* tell of centres where the banner of Christ is unfurled. Miss Dawe has itinerated for weeks together from her headquarters, Bollobhpur, without seeing a white face or hearing an English word. It was owing to her courageous readiness to start camp life in this district with only native workers that she was appointed to this wide field. But she has not been allowed to remain alone. Miss Brown joined her in 1891, and, through the kindness and generosity of a friend at Brighton, we were able last autumn to send out Miss Owles. The case of missionaries always illustrates the truth that "two are better than one, because they have a good reward for their labour. . . . And a threefold cord is not quickly broken."

Kapsadanga is now without a missionary, and Chupra, the Christian village where we have a class for training Christian widows as Bible-women and teachers for village work, is temporarily undermanned ; Miss Louisa



Parsons, who has worked there since 1886, is now on furlough, but Miss Adams, her colleague, has written of the Widows' Training Class and the work which radiates from it.

### CHUPRA.

#### The Widows' Training Class.

BY MISS ADAMS.

"The Lord reigneth ; let the earth rejoice."

The first months after my arrival in India were spent in Krishnagur, studying Bengali at the Girls' Boarding-School with Miss A. Sampson. It was a real pleasure to be there amongst those dear girls, and to learn something of the work in Krishnagur.

At the end of July I came here to take charge of the Widows' Training Class. With a Bengali assistant so efficient as Mrs. K. Ghose, this is very happy work, and gives time for further study of the language. Six of our widows (D.V.) leave us almost directly, having finished their three years of training, to go to their work as Bible-women or teachers in various places. Already they are having some practice in their work as Bible-women, for each morning quite a number of women and children come in from surrounding villages for medicines. Nearly all of these are heathen. The six widows who are going from us soon, take it in turn, day by day, to speak to them of "the love of Jesus." It is interesting to see them sitting on a mat spread on the grass outside the verandah, and the group of women and children around them listening, until they are

called one by one for their medicine. Thus they hear of the Great Physician, Who can heal their souls of sin.

I have been thankful that while I was in Krishnagur I was permitted to attend the dispensary there with Miss Phailbus, the Native lady in charge. The knowledge I gained then has been a great blessing here in helping these poor people.

The dear little school for heathen girls at Ballydanga is flourishing. The head-teacher, who was trained in this Widows' Class, is a very faithful, good worker, and really wins the love of the little ones under her care. There are between thirty and forty on the roll now. A visit to this school is a real joy, and the bright faces of the little ones seem to tell that the seed sown in their hearts *must* bear fruit, both in time and eternity.

One very interesting part of my duties I must mention. During a mission held last May in this Christian village, a voluntary band of women workers was established. Miss Brown went out with these women once each week, until she joined Miss Dawe, and now the joy of helping in their

labours falls to me. We visit, in turn, six heathen villages that are within walking distance of Chupra. Before starting we have a little prayer together and then go forth, about ten or twelve strong. When the village is reached, we look around for a quiet spot where the women can easily come together from the surrounding houses, and then sit down. The people are generally very ready to bring mats and a stool.

After singing a hymn there is usually quite a little crowd of people around us, and then one woman speaks to them, telling of the loving Saviour Who died for them. Last Wednesday we went to a Mussalman village, and as we were leaving, a young man whom we had noticed listening very attentively, followed us and entreated to be allowed to come from time to time to the house of the elderly Bible-woman and learn more of the wondrous truth. We do praise God for this token of blessing, and are praying specially for this young man.

In August, with great regret, we had to say "good-bye" to the Rev. P. and Mrs. Ireland Jones, who went to their new work in Calcutta. This month, however, we have had the joy of welcoming the Rev. I. W. and Mrs. Charlton. They count Chupra as their headquarters, but are now out amongst the Christian villages of the district, consequently I am the only European here. It sounds lonely, but the "Friend that sticketh closer than a brother" is ever near. He never fails, and is ever the same, loving, holy, and gracious.

The very fact of being right away from the many spiritual privileges of the dear homeland, throws one more and more back to the Holy Spirit Himself for teaching, and to the Blessed Saviour for companionship—if I may say so without irreverence. Indeed He "is good"!

One very special note of praise I must give for the way in which our God has helped me in learning the language. It is so good to get the use of one's tongue again, after the trial of waiting to work. No one can possibly understand—except those who have experienced it—what it is to be longing to tell of free salvation through the precious blood of Christ, to those who know it not, and to have one's lips closed because the people are of another tongue. Very soon I hope to establish a systematic mode of visiting the heathen villages around, for now my power of speaking in Bengali is wonderfully increasing day by day. Already, thank God, I am regularly taking classes for the village women here on Thursday and Saturday of each week. The former is the weekly meeting of the members of the Bible-Reading Union, and the latter is the mothers' meeting.

Very often there are as many as seventy Christian women—*Christian* in name at least—present at this meeting. We must bear in mind, though, that these Christians are many of them the children and grandchildren of converts, and so need the converting grace of God, just as the people do in the villages and towns of dear England. Will each one who reads this,

cry to our God that He will pour out His Spirit abundantly on His Church in Bengal? We need it. Work *is* going on! The Holy Ghost *is* speaking to hearts! Souls *are* being saved! God's Hand is still stretched out in mercy!

The needs are tremendous. Thousands know nothing of the loving Saviour, and "how shall they hear without a preacher?" One feels weak

and helpless in the face of such ignorance, and longs for many, many more workers "full of power and of the Holy Ghost." If only the Church of Bengal rises to its duties and privileges, the Hindus and Mussalmans will surely—by His Spirit—"hear the voice of the Son of God: and they that hear shall live."

*December 19th, 1892.*

### NUDDEA VILLAGE MISSION. Round the Bollobhpur Centre.

BY MISS DAWE.

My first words, in telling the story of the past year, must be of praise and thankfulness to Him Who has so manifestly been guiding us every step of the way, "silently planning for us," as Mr. Karney, in the Dismissal address given to us in 1890, assured us He would. Many will remember that last year I told how I had been led to work in the Nuddea District instead of at Ranaghat, and that I then asked for prayer that some one might be found to work in the latter place. Abundantly, and far beyond my hopes, has that prayer been answered, and I would now ask our friends to join in praise that God has led Mr. Monro, late Chief Commissioner of Police in London, and now an honorary missionary, to choose Ranaghat as the centre from which he and his family will work; and so medical and evangelistic work will be

carried on in the town and surrounding district.

A second great cause for thankfulness is that Miss Owles, a new fellow-worker, has been sent to us, through the generosity of a friend at Brighton, whose sympathy and ready help has been a great cheer during the past year. Abundance of work will await Miss Owles as soon as she has got over the difficulties of the language—and is now surrounding Miss Brown and myself, making us feel that not three, but thirty workers are needed to reach the thousands yet untaught in this district.

It will be remembered that our work lies among Christian and non-Christian women. During the hot and rainy seasons, while Miss Brown was busily at work studying Bengali at Chupra, I went about as usual from centre to centre, staying at the

C.M.S. rest-houses, superintending the work of the Bible-women, and holding classes for the Christian women as well as visiting them in their homes.

In May, a special series of mission services were held at Chupra, in which I had the privilege of taking part. The Rev. I. W. Charlton and Mr. A. Le Feuvre were the missionaries, and daily gave addresses in the church, while four meetings for women only fell to my share. The attendance at these latter was very good, averaging about ninety, and the attentive listening was most encouraging. As a direct result, twenty-one women gave in their names as being willing to form a voluntary band of workers to carry the Gospel message to surrounding heathen villages; and from that time, regularly once a week, some of these women, accompanied at first by Miss Brown, and now by Miss Adams, have gone to tell their less privileged neighbours of their Saviour and His love.

After the mission many also took *dan haris* (earthenware "gift-pots"), to keep rice for their offering at the Sunday collections. The custom is to put aside daily, at the time of cooking, a handful of rice into the *dan-hari*, as a contribution to God's work. The work among the Christians generally has been full of encouragement, one cheering feature being the teachable spirit of the people; this is shown in the willingness with which they gather for instruction whenever I go to their villages, even readily leaving their work when called unexpectedly.

In the more remote hamlets, a visit of the *Mem Sahib* is a great event, and much appreciated. One wishes it could be more frequent, and we hope it will be when our workers increase. The schools, too, have to be visited, and the mothers urged to send the girls to school, as they too often care very little to have them taught.

#### *Work amongst the Sick.*

The number of patients is constantly increasing. We are hoping soon to open a dispensary at Bollobhpur, an extension of the work made possible by a generous offer of help from the kind friends above referred to, to whom we are already greatly indebted. This Central Dispensary will be a great boon to the whole district, and the combined work of ministering to the bodily and spiritual needs of the people will doubtless have the special blessing of Him Who was the first great Healer and Medical Missionary.

To another friend we are indebted for a beautiful set of magic-lantern slides on the Reformation, as well as some to illustrate missionary addresses on work in other lands. These have already proved a most useful aid in the work of teaching our Native Christians. We hope, too, by missionary addresses to stir up a missionary spirit in our people, a sure means of quickening their own spiritual life.

#### *Two Baptisms.*

At Bollobhpur, two Mussalman women, and a little girl, the daughter of one of them, were baptized by our good Native pastor, the Rev. Koilash

Chandra Dey, during the afternoon service on August 21st, in the presence of a large congregation. It was the first baptism of women in that church for very many years; God grant many more may follow. These women both came from villages near Bollobhpur, and it was a great privilege to help to prepare them for baptism, and cheering to note their steadfast desire and purpose to join the Christian Church. One, Shoshi, has now gone to the Widows' Class at Chupra, where she will have the advantage of the training and teaching of Mrs. Ghose; while Ujjala, the other, will accompany us on our itinerating tour this winter.

#### *Tent Life in Winter.*

Our itinerating work among non-Christians could not be commenced last winter till after Christmas, owing to the outbreak of cholera, which kept me busily employed, distributing medicines and caring for the sick. But in the two months which followed, forty villages were visited, and the Gospel message given to large numbers of Hindus and Mohammedans. Some of these places I had been to before, others were visited for the first time. The work at Morootiah was, as usual, very encouraging. The seed seems to be taking root in many hearts there, and we hope and pray the reaping-time will soon come. One dear little child from there has been since gathered by the Good Shepherd into His fold. I had shown my magic-lantern with slides illustrating the Life of Christ in her *para* during the winter

visit, and her eager interest and pleasure had been delightful to witness. She had given many proofs that, though living in a heathen home, she had given her heart to Jesus. One touching instance of this had been told us by herself.

Walking one day along a road, she saw a wild pig (a dangerous animal) approaching. She at first felt afraid, then she remembered all she had heard about Jesus Christ, and at once prayed to Him to save her. The pig thereupon turned round and ran off in another direction, and Shorola went home and told her mother how Jesus Christ had saved her. I heard the same story from the mother months after. Later on in the spring she died of cholera, and Mr. Shaul, the C.M.S. missionary, chiefly connected with Morootiah, wrote to tell me of it, and said that he thought that, knowing the difficulty of serving Him in a heathen home, the Good Shepherd had gathered the little lamb to Himself.

During the rainy season I again went to Morootiah, and on going to Shorola's home, her mother burst into tears on seeing me, and began to talk of the little daughter whom she had dearly loved. I spoke of seeing Shorola in heaven. "You will, but not I," was the sorrowful answer, opening the way for an earnest entreaty to the mother to come to Christ as her child had done. That Shorola loved Jesus Christ seemed well known to all in the *para*, and we heard how often she had spoken of Him, and had sung the hymns she had learnt from us.

But to return to the winter itinerating. At one camp, Gungarampur, a young Mussalman had many talks with me, and afterwards wrote a letter, saying he was convinced of the truth of Christianity, but the thought of wife and father was as a chain which he could not break. The women in the villages around received and heard us readily, as was the case throughout the tour. Later on we camped in the mango-grove of an influential *zemindar* (farmer), and had two opportunities of showing the magic-lantern in his Zenana. He himself was most kind during our stay, and allowed us to talk freely to the ladies of his household. Among them two or three seemed really impressed, and spoke openly of their desire to learn more about Christ, as they felt He could save, and their own gods were helpless. They were very intelligent, and I left feeling very sorry that here, where there were real seekers after the truth, there would be no one to teach them till I could come again, perhaps not for another year.

The cold weather passed all too quickly, though I stayed out as long as I dared; but at the end of February the heat drove me back to Bollobhpur, when I began again to stay in the rest-houses. During the rains I was able to pay another visit to Morootiah, and also to Shikarpur; at the former place the work seems to deepen in interest. In one neighbouring village the women gathered together to consider among themselves (1) the claims of Christ, and (2) the claims of their own gods, and came to

the unanimous conclusion that Christ is the true Saviour, and the Hindu gods false and worthless. Pray that they may be led on to forsake their own religion, in which they no longer believe, and yield to Him Whom they acknowledge to be the true God.

We have now entered on the work of another cold season, and I am writing from Kooshtea, an important town in the north of the district, which I had never before seen, but from which such encouraging reports of the openings for work were received from the C.M.S. missionaries at Shikarpur, who have been here twice, that we were led to come. The manager of the Eastern Bengal State Railway has kindly granted us the use of a bungalow for a fortnight, and we have already been here for several days, and seen that there is indeed an open door here. A Brahmo, a leading man, has begged us to begin work here, saying how strongly they feel that only by the work of Christian missionaries among their wives can superstition be banished.

Many other leading men have welcomed us to their homes, while in the surrounding villages there are endless opportunities for work, and it is making our hearts ache to think of the thousands needing teaching, with no one to help them. Such eagerness to receive Christian teaching on the part of the women, and earnest desire on the part of their husbands to have their wives instructed, surely constitutes a special call which we ought not to refuse to hear. Even if



a permanent Mission cannot be at once opened, an increase in the number of our Village Mission band would enable us more frequently to visit places like these, which seem indeed fields white to harvest. Is there no one else who will come to join us? or will not others, like our Brighton friend, send a substitute to help us to carry the message of Christ's love to these perishing thousands? A map of the Nuddea District is on the wall in front of me, and the few villages visited, compared with the many untouched, lies as a burden on our hearts; so I feel impelled to plead for more workers still,

thankful as I am for those already sent.

I cannot close without expressing warmest thanks to the many friends who have contributed to the contents of our boxes, and to others who have helped in various ways, some by writing to me, some by interesting others in our work, and adding to the number of those already praying for this Nuddea Mission, and some by sending magazines. To all who have helped in so many ways I would like to say how greatly their sympathy has cheered me, and how sure I feel that their prayers have been, and are being, answered.

### **An Afternoon in a Heathen Village.**

By MISS BROWN.

The first year in the mission-field is almost entirely spent in learning to read, and, what is more difficult, in learning to understand what has been read, and, most difficult of all, in learning to speak. But please do not let the thought of a language be a bugbear to any who may read this. Such words as, "Who hath made man's mouth? have not I the Lord?" should give us confidence; they have been great stays to me through the past year.

Last May, a mission was held in the little Christian village of Chupra, where I was studying, and ever since each Wednesday afternoon has seen a small band of women-going out to one or other of the neighbouring heathen villages, to make known the good news of "the Kingdom."

It may interest you to hear one of these afternoons described.

After meeting for prayer, we start for a village named Malomgach: the people of this place are one-half fishers, and the other half milk-sellers.

Nine or ten Christian women coming unannounced, cannot always expect to find a crowd of willing listeners, though that is by no means uncommon; so to-day we do not feel disappointed when the women of the fisher half of the village all seem too busy to want us.

We speak to one or two, and ask them if they cannot stop their work a little while, now that we have come on purpose to see them. As they consent, we begin by singing a Bengali hymn; they gather round, while an explanation of the words just sung is given

by the Bible-woman; but, unfortunately, the men also come, and they do not wish to hear. Some are spinning thread on a wheel as they stand, others are netting, or mending old nets.

If they would listen, we should not mind, but they will interrupt, and as they are talking the women slip back to their work, so we are obliged to move on.

On going to the other part of the village, and making our way to a large compound, where a good many women live, we are welcomed immediately, especially by one elderly woman, who orders a mat to be spread for the women to sit on, and a *morah*, or stool, to be placed for me.

They quickly gather round us, the shy little *bows* first peeping out, and then coming gradually near.

Soon nearly all the women are listening, and appear interested; when one little *baw* is recognized, by one of our number, as having attended a Mission school before her marriage. This girl is soon called off, and ordered to work the *dhenki* (an instrument by which the rice is winnowed), and we do not manage to get near her again; but the women listen well, and one or two of them ask intelligent questions.

One old woman especially, our first friend, asks many questions, says she prays to the Lord Jesus, and will be glad when He comes again; yet evidently she has the most dim idea of Jesus as the Saviour from sin. She still does *puja* every day, but seems to have grasped this one idea—that Christ's coming will be the end of

sorrow and pain to those who love Him.

At last the waning light warns us that we must be returning, to get back before it is dark; so, with promises to come again some day, we take our leave.

This place, in which we now are, is on the borders of a large town, and there are a great number of villages, thickly inhabited with Hindus and Mussalmans, quite near; but no Christians, and no Society at work. The people are most willing to hear the message of Salvation—indeed, the way in which, wherever we go, they beg us to come to tell it in their village, is almost overwhelming. Men come to the house, and sit down quietly to hear about the true God, and boys come asking for Gospels and texts.

Is it not sad that after a fortnight we must move on to other places and leave these poor people hungering for the truth, with no one to point them to the Saviour?

Here, indeed, is an example of "the harvest ripe, but the labourers few," while in England there are hundreds who know the truth, and cannot decide what work to take up. If only there were funds and workers, a most interesting and hopeful work might be going on here; for there are open doors and willing hearers on every side. Whether among the rich or poor, the educated or ignorant, all are anxious to hear what we can tell them about our Saviour.

Evidently God is working among them by His Holy Spirit, for they are

unsatisfied with their own religions and seeking something better.

Will not some one come out to bring the message of peace to their

brothers and sisters in Bengal, or must they die in ignorance, because our homes in England are too happy and comfortable?

### BHAGULPUR.

Bhagulpur, the capital of Behar, lies so close to Santalia as to be sometimes claimed as within its borders. After much sickness amongst the workers at this station, it is a satisfaction to receive Annual Letters from both Miss Haitz and Miss Hall, who have together been able, during the past year, to extend work which had previously been necessarily curtailed.

### Amongst Hindustani and Bengali Women.

By MISS HAITZ.

A glance over the past year shows us clearly God's hand laid in blessing upon the work. The Lord of the harvest has heard our prayers for more workers, and has sent us a Bengali teacher for the Bengali Zenana women. He also sent us, in Mrs. Chalke and two Bengali teachers, the needful workers to re-open the Bengali School at Jamalpur; a third teacher will join them next month, when we shall be able to take up some Zenana and evangelistic work there too. Thus we have indeed much cause to thank and praise Him. Who cheers the hearts of His servants by tokens of approval and blessing.

For work among the Hindustani women we have only our faithful Bible-woman, Sarah, who has done during the year a good deal of Zenana teaching, though her chief work is to carry the glad news of salvation to the villages around.

My personal share in the work has been looking after two schools, one

Hindi and the other Bengali, and three days in the week Zenana visiting.

The Bengali School taught by Shanto is a very bright spot, not as to locality, for it is only a small shed-like verandah, very exposed to the west wind and dust; but the children make the brightness and sunshine, though they are only about twenty in number. It is a pleasure to hear them telling Scripture stories; it is also most amusing to see and hear them describe little home scenes. One day the lesson was about prayer and fasting; they told me how cross their aunts and grandmothers get on the days they are fasting—how the children dare not come near them or else they will snap at them. One after another would give me her own experience and act the scene in a most lively manner.

The Bengali Zenana teacher, Mohoda, lent to us by Miss Good for this year, has been doing good and encouraging work in the children's

homes and other Zenanas. It is always a treat to me to visit her Zenanas; she has a faculty for putting the way of salvation so very clearly before the women. We shall indeed

be sorry to say good-bye to her this Christmas. Miss Good promised us another teacher to fill her place, and we are truly grateful for this valuable help.

*Pupils of the Bramho Samaj Community.*

It may be necessary to explain that the Bramho Samaj is the result of an attempt of some Hindu reformers to revive what they believe to be Ancient Hinduism. They hold, and with good authority, that Modern Hinduism is the corruption of a belief in the worship of one supreme God: that image-worship, caste, the purdah system, infant-marriage and widowhood, and other hindrances to the work of missionaries, are the unworthy accretions which this creed has gathered in descending from century to century, farther from the Truth. It will be easily understood that the freedom to take in new ideas, which men and women of this creed enjoy, opens the way for evil as well as good; it is therefore a matter for great satisfaction that some of them should be under Christian influence. Miss Haitz says:—

My own Zenana work among the Bengalis has been among members of the Bramho Samaj community—the daughters of some of the leading gentlemen of the town. It is a great pleasure to teach these intelligent young girls, but I fear they are satisfied with their made-up religion, and one longs for them to know Him, Whom to know is life eternal.

One of them, who is twenty-one, is not yet married; she invited herself to go with me for a week to Jamalpur. I took her, and she truly enjoyed her freedom, going about with us anywhere. At Jamalpur we have no conveyances of any kind, thus we have to walk long distances in all weathers. To my great surprise, no distance would keep her at home, although not accustomed to walking; she went wherever I went. Every-

thing gave her great enjoyment, and she learnt many new things while with us.

*Work in a Village.*

Last cold weather and up to April, I spent every Monday in a village called Bhikhaupur, where I had several Mohammedan Zenanas. Miss Hall had asked me to visit the Hindu part of that village too, as she had some time before found a welcome among the women. I went, and crowds of high-caste Hindu women listened to the Gospel most eagerly; but after a few visits the men of the village asked me not to come again, as they did not wish their women to hear anything about our religion. In this way the door closed against us.

*Jamalpur.*

There is a stronghold of Satan

amongst the Bengalis at Jamalpur. On some of their idol festivals, one meets a crowd of respectable *Babus*, besmeared with the marks of their gods, singing and dancing as they go along the streets with the idol they specially worship that day. Is it a wonder that the Evil One tries to hinder God's work among these people?

Since the beginning of November our Bible-woman, Sarah, and I have been doing village work among the women in the neighbourhood of Jamalpur: we find this most enjoyable. It is wonderful to see those villagers crowding round us to hear of a Saviour for them. The men tell us over and over again that the women are only animals, and that it is no use to teach them! We, however, find that they understand God's message of love, and, in some instances, are most anxious to hear it over and over again. In several villages the people were at first afraid of us, thinking that they would have to give us something for singing and talking to them; but as soon as we were able to make our object in coming clear to them, the whole village was usually called together. By giving these women some weeks' regular teaching, we trust that the seed of God's Word may really take root and bear fruit to His honour and glory, Who sent us forth to sow beside all waters.

*December 6th, 1892.*

The ladies who so kindly responded to our appeal for Christmas gifts for

the Jamalpur school, will like to hear something about our prize distribution, which took place on December 16th, at nine o'clock in the morning. At eight o'clock Mrs. Chalke had the schoolroom all ready for the reception of the children and visitors; for the former, mats were spread on the floor, and for the latter, thirty-five chairs were placed. Mrs. Chalke had tastefully arranged the pretty gifts and prizes. Some English girls among the visitors looked with eager eyes at the nice dolls, bags, boxes, &c., asking, "Where did you get all these things?" We told them that we hoped that they too, in future, might help to supply gifts for our Bengali children.

The English visitors were highly amused and interested to see the children in their bright and gay jackets and clothes, and with flowers in their hair. Seventy-six received gifts, and about ten of them special prizes as well.

The children recited "The Sluggard" to perfection, also "The Child who stole his Mother's Sugar," and other poems, throwing themselves with heart and soul into it all; then they sang two hymns, one, "What can wash away my sins?" &c., and the other was in praise of the blessed Name of Jesus.

Mrs. Devon, a lady from Jamalpur, very kindly gave away the gifts and prizes. It was amusing to watch the girls as they went back to their places, some beginning at once to dance their dolls; then their little heads were soon bent together, comparing their several treasures.

In the first class we have some very nice girls of nine and ten years of age, but they will not be able to return to school after the holidays, as they are to be married in January! This is always a great trial to us in school-work, but it makes us all the more earnest in teaching them about the love of God in Christ Jesus, whilst we have them at school.

Mrs. Chalke, who is in charge of the school, has from the first taught a class herself, and has taken great pains with the children; they do her great credit.

Hitherto we have defrayed Jamalpur local expenditure from our Bhagalpur Local Fund, but as the work increases we shall not be able to do this; thus

Miss Hall has written a report, from which we print her first experience of camp life:—

In December, 1891, I had my first experience of itinerating work and camp life, as I went out with Mr. and Mrs. Cullen, C.M.S., for a few weeks. I enjoyed it immensely, but got an almost overwhelming insight into the fact that there are hundreds of villages lying within a comparatively short distance from us, where the Gospel has seldom been heard, and is, among the women, totally unknown. In many of these villages numbers flocked to hear, but in others the women were too frightened to approach, and would not be persuaded that I was not a *Sahib*.

In one place they said, "The *Sahibs* sometimes come here on business, but whoever heard of a *Mem Sahib* coming into our village? No, you cannot be one."

we must appeal to friends at home to increase their help in raising funds, as we are putting forth new efforts to make known the Gospel message to more women in India.

Could not one lady undertake to find twenty subscribers of 1s. a month? This would make 12*l*. and support one teacher.

The Jamalpur school has caused us a good deal of anxiety, but the closing of the year has been very bright and hopeful. The kind sympathy shown to us by those ladies who sent us gifts for the children, cheered us wonderfully; we thank every donor most heartily, and we shall be grateful for new supplies of gifts for next year.

*December 20th, 1892.*

I felt that this was indeed a reproach. Are there none who will "come over and help us" to wipe it out by systematic village work, which shall make us and our message familiar to these poor ignorant women?

In my last report I mentioned the daughter of our teacher Sarah, who was suffering from diseased bone in one arm. The strain was too much on her always delicate constitution, and the poor little thing passed quietly away in January last. It was a solemn time, being the first break that death had made in our party. I mention her now particularly in the hope that this may reach the eye of the kind but unknown donor who last year sent a special parcel for the child.



## A Letter from China.

### The Ways and the Woes of Nang-wa.

BY MISS BRYER.



THE woes of China begin with the wails of babyhood, at least amongst the girls of Fuh-Kien, the province where our missionaries are at work. Sad it seems that, as the following letter shows, in the midst of a lovely and productive country the dark stains of cruelty and misery are to be found.

Nang-wa, of which Miss Bryer writes, is a town on the River Min, and about twelve miles from Kiong-Ning. Kiong-Ning will probably be chiefly remembered as the scene of persecution. Last April our missionaries, Miss Johnson and Miss B. Newcombe, who had been invited to work in the district, were violently driven away from Ceng-wa, and though the outbreak of fanaticism seemed to have passed, it has not so far been considered wise to return there.

We give a sketch from a photograph of two of our missionaries' rescued waifs.

First I must tell you what Nang-wa is. It is not a walled city, but a busy market-town; boats are continually passing through it on their way to and from the great cities of Foo-chow and Kiong-ning. With the exception of Dr. Rigg's hospital, which has been established there for two years, no other branch of work had gained a footing until we arrived last winter. God has wonderfully prepared the way for us, for about that time the whole place had been visited with a severe epidemic resembling influenza, and numbers had been carried off. So severe was it, in fact, that in order to appease the evil spirit who was the author of all this

trouble, all the inhabitants of the place were bound to take a vow of vegetarianism for a fortnight.

At the end of that time a famous idol was invited from Kiong-Ning city, twelve miles away. Between 2000 and 3000 people went to meet it, dressed in holiday attire; the feast in honour of its arrival was to last three days. During that time the inhabitants of the surrounding villages poured in day by day. Of course the women all came to see the foreigners, and so it happened that we had large and continued audiences from day to day. At that time I did not know enough of the language to speak. The Good Tidings were circulated

by means of these crowds as they never could have been under other circumstances.

You have doubtless all heard about the disturbances we had during the month of May; "out of all the Lord delivered us," and we believe now He will overrule them for His glory, and give us a firmer footing here than ever before.

During the hot summer months, some of our number went to a mountain village near, called A-cue, about 3000 feet above the sea-level. It is a beautiful spot; the gifts of God are strewn there in lavish kindness. The hillsides are covered with all kinds of trees, varying in hue from the dark fir in its majestic grandeur, to the light-green waving bamboo; they often found magnificent white lilies, growing wild, together with other lovely grasses, ferns, and flowers.

Our house was of an exceedingly humble description; not all the scrubbing in the world would have left it anything but black, and many cracks were left for light, wind, and rain; but "the High and Lofty One that inhabiteth Eternity" was there, so we were rich indeed. The people of the village were few in number (altogether only thirty-one families), for the most part wretchedly poor, and very often living on little more than rice, and that of the very coarsest description.

The little boys never go to school for want of money, and when about six or seven years old they have to begin to work, either in the fields or on the hillsides, chopping wood.

Some of them were fine little fellows—brown and dirty. I used to see them setting off in the morning with their hatchets, and returning with loads sadly too heavy for their little shoulders. But they are happier by far than the poor little girls, who are never looked upon as of the family. The people always say the food and clothes expended on a girl are wasted, as shortly she will be sold to be the wife and daughter-in-law of another family. About that village, infanticide of girls is a common offence; in the city there are foundling-houses erected by Government to prevent it. The children are often sold when quite young to be wives, and in some cases a woman brings her own little girl and exchanges her for another, who can be a wife to her son. In villages, however, a good distance away as A-cue was, the women adopt a quicker method of getting rid of the little girls. It is a common saying among them that to kill a child at birth, before it has been tended in any way, is not murder. Very often they are thrown out to die in some shed.

We had a very painful illustration of this while there. Two little girls (twins) were born, and as the mother already had two girls and no boys, and she herself was supposed to be dying, they were at once thrown to die. They had been there two whole days and nights when we heard of it, and at once sent to ask if they would be willing for us to have the children. The answer came in the affirmative, and we took charge of the two little sisters. They were dear little things, so soft

and pretty, and we had no trouble in loving them. Feeding them was very difficult, as we had nothing but a spoon. One died almost immediately from inflammation of the lungs, and although we got a foster-mother for the other, it quietly followed its baby-sister to the happy home above. Our hearts felt very sad at first, but we had given them over to the Eternal Father either for life or for death, and we knew they would get a welcome in that World if not in this.

"Can a mother forget her sucking child?" is a question easily answered in China. How often I have thanked God, on looking at the little old men and women, so common here, for the happy childhood and the happy schools of which these poor little mites know nothing! Almost from the very first their life is one of care and responsibility. I am sure I do not need to ask you after this to plead with our Father for the children of China, who know nothing of "the Friend for little children above the bright blue sky."

We had many openings among the women while in the mountains, but our visits were necessarily short on account of the distance and the hot sun. There are hundreds and thousands of villages in China, and even walled cities, where there is not *one* messenger of the King of kings and Lord of lords. Sometimes my heart is filled with such a longing that Christians might have just one look at what

heathenism really is! I am sure one would be enough, they would instantly be on their knees, crying, "Lord, what wilt Thou have me to do?" or, "Here am I, send me, send me!" The Lord did show me a little at home, and that little laid me at His feet ready to go anywhere He might send me; but now I find that I understood nothing of the real nature of heathenism. It is awful in England to be out of Christ, but it is worse here, where Satan's seat is, and where he carries the people captive at his will.

The people worship Satan here, for he has blinded their eyes and driven them to bow to wood and stone. I have seen one woman in deepest distress go and pour out her heart full of sorrow before those deaf and dumb idols. It was quite different from formal worshipping, showing that she knew and recognized a power behind the idols. We have those blessed words which are so dear to us: "His ears are open unto their cry;" "How shall they call on Him in Whom they have not believed? and how shall they believe in Him of Whom they have not heard?" Pray that many may come to seek these lost ones for Him, that His heart may be satisfied, and to Him shall be all the glory, all the praise. Amen. Pray, too, that we out here and all at home may be possessed by the Holy Ghost, so that much people may be added to the Lord.

*Sept. 29th, 1892.*

## Delayed Despatches from Calcutta.

### Two Years in Calcutta.

By MISS AINSLIE.

*Woodall Cottage, Simla,  
Oct. 4th, 1892.*

Surrounded by the everlasting hills, within sight of the glorious snows, and in the happiest of Indian homes, I sit down to write some account of my first two years in India. And first I would join with many others in saying, "Not one thing hath failed of all His good promises."

The study of Bengali was my first work, and after passing my examination in September, 1891, I spent a delightful holiday at Darjeeling. We returned to Calcutta for a busy winter's work, in which I was allowed to take very little part, as the doctor advised a change to Madras in January.

Upon my return, just after Miss Valpy's departure on furlough, there was plenty to be done.

The little schools committed to my care have been a constant source of interest and joy. A weekly visit paid to each soon called forth our love for the little ones. Their bright faces, retentive memories, and loving welcome to us, amply repay us for any weariness or difficulties of the way. To see the hands clasped, the eyes closed, and the quiet reverence during the opening prayer, and to hear the perfectly repeated texts of passages of Scripture, makes it hard to realize that these are the children of Hindu parents who hate the name of Him

Whom our children are being taught to love.

Only the other day, a *father* forbade his child to sing hymns at school, lest the memory of the words should make her a Christian.

Many of our schools are scattered in the villages around Calcutta, and have to be reached either by steamer or train. On this account we have often some difficulty in getting to them. During the rains the mud is so deep that a *gari* cannot go up some of the roads, and it is with the greatest difficulty that we can keep our shoes on in walking. Or again, the roads are so narrow that if a bullock-cart happens to be coming in an opposite direction, we begin to fear that the Calcutta train will have to go home without us—not a pleasant thought if it means waiting three hours at the station! Another pleasing diversion occurred the other day in the 'overturning of the *gari*, which meant a good walk in the middle of the day in search of another. Thanks to our Heavenly Father's protecting care, neither the Native teacher nor I were in the least hurt.

One day a week I spent amongst the Zenanas at Kidderpore, and of my pupils there I would specially mention two—one, a little girl to whom I showed the "Wordless Book," and upon whom it made a great impression. She begged me to give her one,

and on every visit she asked me for it. The meaning she understands perfectly, and living there as she does in a very large Zenana, may we not pray in faith that she may be a little missionary to her own people?

The other pupil is a *bow* I have learnt to love, so gentle and affectionate and so attentive is she to the Gospel message. For her, too, I would ask your prayers that she may

have grace to accept Christ and courage to obey.

Now my short two years in Calcutta have come to an end. Our Bengali work is to be carried on from two village centres, and I have been called to work elsewhere. Will you pray that I may speedily be enabled to tell the people in their own tongue (a new language to me) the wonderful story of God's love?

### The First Year in the Mission Field.

MISS J. A. EVANS.

My first year in India is almost ended; it has been an exceedingly happy one. "Not one thing has failed" of all the good things the Lord promised, and I must send in my testimony to the faithfulness and love of God. I have not much to say about direct missionary work, for of course my time has been chiefly taken up with study, and I am thankful that my first Bengali examination is now safely over, and I hope soon to be able to do more work. Since our June holiday I have had the great pleasure of going once a week to a village school, to Bon Hughli—where there are over thirty little Hindu girls, whose ages vary from four to eleven. I soon got to know the pretty Bengali names of the elder girls—meaning "Dearest," "Diamond," "Truth," &c.

It makes one very sad to see so many temples with such hideous idols, and the devout but ignorant worshippers folding their hands and bowing

their heads as they pass. How it makes one long and pray, "Thy kingdom come," with an intensity of feeling which is unknown until face to face with heathenism. We are sure there are brighter times coming for this dark land. There is a readiness on the part of the people to receive instruction, and there is a spirit of inquiry abroad, for which we must indeed thank God and take courage.

I saw an extract from a Calcutta native newspaper lately, which speaks of Zenana missionaries in the following terms:—"They are the most subtle foes of Hinduism, and the most alarming feature is that the Zenana ladies welcome these visitors; the teaching of the Bible has found its way into the very veins of our Hindu women, and the vernacular translation of the Bible goes where these Mission ladies go."

Thus we see God is blessing the work, to Him be all the praise.

## Foreign Notes.



AILS arrive just as we go to press. The news from our Bengal Mission has caused us great concern. Miss Highton and Miss Marks comfortably accomplished the intended removal from Calcutta to Barahnagore, which we mentioned in our last Number, but at the time letters were written, Miss Marks was very seriously ill. A telegram, despatched three days later, has subsequently brought better news, and we earnestly trust that the workers so valuable to the Mission may be speedily restored.

### THE PUNJAB MISSION.

#### TARN-TARAN.

##### *The Prayer of a Dying Sikh Woman.*

Miss Abdullah has gone for her much-needed month's holiday, which she so kindly gave up during the time I was away in England.

Miss Barkhurdār Khān and I are consequently in charge of the medical work for the time being. Last night we were sitting by the bedside of a dying patient, a beautiful Sikh Jatni woman. The old, long-bearded, white-haired father-in-law sat watching in great distress. Alas! heart-disease of the most acute form, brought on by exposure during rheumatic fever, was fast hastening the end.

Presently he turned to me and said, "Tell me, who is Jesus? Do you not say when you come into our villages to teach, that He is the Son of God? Tell her a little of Him now."

I began to tell, in a low voice, of that dear Saviour, the only Friend of sinners, whether living or dying. Presently the old Sikh turned to the dying woman, and said,—

"Daughter, you must look to Jesus *now*; there is no other Saviour to help us in death."

It was just midnight when I knelt with the dear woman's hands clasped in mine, as with struggling breath she prayed in her own words: "Lord Jesus, Son of God, save me, a sinner; deliver me in this hour of pain."

Before daybreak all was over, and in the morning, as I looked for the last time at the beautifully formed features, and thought of that last night, I believed to see her again in the glory and presence of Him Who has said, "Him that cometh unto Me, I will in no wise cast out."

She was, like so many of the women in the Tarn-Taran District, the mother of warrior sons; two of the four are at this time fighting with our army in the Chin Hill Expedition.

Last week the new Lieutenant-Governor of the Punjab stayed two days with all his retinue at Tarn-Taran. One day he and his daughter



honoured us by visiting our compound, dispensary, and hospital, with which he expressed himself very pleased, inquiring what was the matter with every patient.

E. ROSE GRIMWOOD.

October 20th, 1892.

### *A reunited Band.*

Miss Goodwin writes:—

It is a very real joy to have Miss Hanbury and Miss Grimwood back again, with our new worker, Miss Janson. They all arrived here on November 14th, amidst much rejoicing. A group of the Native Christians met them on the road with garlands of flowers for each; then, accompanied by the town band, we proceeded to our compound, where the remainder of our community awaited them with hearty welcomes. The old home had been transformed

by the addition of new rooms, and they much appreciated the more ample accommodation.

As the day drew to a close, we were called to witness a display of fireworks, and found the house all illuminated with "*chiraghs*"! After hearty thanksgiving to Him Who had watched over our dear sisters at home, and had been with us and helped us here, we retired to rest, rejoicing in the fact that we were once more under the same roof.

### SOUTH INDIA MISSION.

#### ELLÖRE.

It is said that "ill news travels fast;" one sometimes wishes that good news could beat it in the race. Some good news sent from Ellore in September has made a round to Australia before reaching us in the interesting magazine, *The Missionary*:—

FROM MISS TASSIE JENKYN.

*Ellore, India, Sept., 1892.*

I have such good news to tell you, and what do you think it is? A young Brahmin widow in Ellore has come out on the Lord's side! Our hearts are full of joy. I think she is the first Brahmin widow in the Telugu country who has become a Christian. I must tell you how it all happened. About three weeks ago, one of our Brahmin Christians came to say that a young widow had called at his house, and said that she wished to become a Christian.

After some little delay, in order to consider points of law, &c, it was finally decided that we might receive her, so we brought her away in a closed palanquin to our own house. I advised her not to sit down to a meal until her relations had come and spoken to her, in case she should wish to go back, for, of course, the moment she tasted food in our house she would break caste. Her mind, however, was quite made up, and while she was getting something to eat, some of her relations came. The face of one

woman—her sister—I shall never forget; I wish I had been able to paint it. Such scorn in a human face I never saw before; her look seems to haunt me still. We were obliged to be very careful all that day in case her relatives should attempt to seize her, and at night we had quite a guard of servants to sleep around the house; but our Father watched over us, and no attempt was made. The next day Miss Brandon arrived, and took Seshamma (the convert's name) to her Caste Home in Masulipatam. I do not think that we could possibly have kept her here, as we should never have been able to leave her alone. I daresay her people will bring a case

against us, but as she is over age I do not think they can do much harm.

You can imagine how we are all rejoicing. We feel sure that others will soon follow; they only wanted someone to lead the way. Do pray that the Lord will give them courage to come out boldly.

I am very busy, working away at Telugu morning, noon, and night. I shall (please God) go in for my first examination in October. We were obliged to leave "The Fort;" it was so damp that both Miss Symonds and I were very ill while living there. The house we are now living in was a military hospital in former days—such a strange old building!

Miss Tassie Jenkyn is one of the ladies whom the Australian Auxiliary has sent out to India and China. We have received the welcome news that another has been added to the staff at Ellore. Miss Clara Ward sailed for this station on November 19th.

#### CEYLON MISSION.

Our January Number referred to the journal of Miss Scovell written on board the *Kaisar-i-Hind*; the continuation of the account of a very happy voyage has come to hand. Miss Scovell and Miss Malden met with such a kind welcome at Colombo, on November 10th, from C.M.S. missionaries, that they could not feel "strangers in a strange land," though the oriental scenes, the rich luxuriance of the foliage, and at night, the darting fireflies and unfamiliar sounds, all reminded them that they had arrived near the scene of their labours. On November 14th they parted from their kind and hospitable host and hostess, the Rev. J. D. and Mrs. Thomas, and arrived the same night at their new home. Miss Scovell writes:—

It was quite dark before we reached Kandy at 6.45 p.m., when we found Mrs. Horsley and Miss Bellerby awaiting us. We drove to Hillwood. Miss Denyer was waiting with a lantern, at the top of several flights of steps which are in the garden, to welcome us to

the house. We entered a bright, prettily-shaped room, and the first words which met my eye were those of a text on the wall—"Ye shall be a blessing: fear not, but let your hands be strong" (Zech. viii. 13). A sweet message from our Father!

Miss Malden writes on December 12th of having already begun work in the *Clarence Memorial School*, which is to be her scene of action, whilst Miss Scovell will devote herself to the Kandyan villages. Miss Malden writes:—

Our bungalow, Hillwood, as it is called, is on the side of the hill, and we look down over the tops of bamboos, cocoanut palms, and other foreign trees, to the Lake of Kandy and across to the mountain on the other side. Leaving the garden behind, with its roses, plumbago, chrysanthemums all in blossom, some fern-bordered steps lead up to the verandah, on which the drawing-room opens. The house is built round an inner verandah, and is in shape something like a horse-shoe. Thus, as we stand in the drawing-room, in front of us is the dining-room and inner verandah, to the right are our rooms, and to the left the children's rooms. All open one into the other, in true Indian fashion, so from the drawing-room we can pass direct into the schoolroom. How shall I picture the inmates? Their bright faces are a pretty clear brown, and they wear short white jackets, which leave neck and arms bare, and long, bright-coloured print skirts.

The four eldest are my pupils. They know English fairly well. For an hour every morning we work very hard over geography, history, spelling, &c. One of the pleasantest hours in the week is from three to four on Sunday afternoons, when they come to me in the drawing-room, and sit on the floor round my chair, and we have Sunday-school. Yesterday I had occasion to ask them if they had ever known what it was to have an answered prayer. I wish you could have seen the smile that flashed from face to face, as with one voice they answered, "Yes."

Three of these girls were confirmed on Advent Sunday. These three and one other are the only baptized children in this school. In the evening forty of us gathered round the Lord's Table. Two of these girls will probably have much temptation to withstand in their home, and will greatly need our prayers that they may continue Christ's for ever.

A cutting from a newspaper published in Ceylon has come to hand, telling of an encouraging Prize-Giving in the *Clarence Memorial School* (called in this paper "The Kandyan Girls' Boarding-School"). Its founders, the Rev. J. and Mrs. Ireland Jones, must see in its success some measure of reward for the labour they have bestowed upon it.

Miss Denyer (hon. missionary of the C.M.S.) writes of the need of more workers. Many people, she says, receive her into their houses as a friend. Their goodwill was expressed in one house by the offer of two cigars, with a box of matches, on a tiny plate. But Buddhism has a strong hold on the people, and "but for the words of Him Who has given the

absolute assertion, 'Without Me, ye can do nothing,' she would hardly venture into the villages."

### CHINA MISSION.

#### FOO-CHOW.

During the anxious state of Missions in some parts of China, it is pleasant to read bright, cheerful letters from our missionaries in the Fuh-Kien Province. Miss Mead has cause for satisfaction in having passed her second examination in the language in October. The lips set free to tell the wondrous works of God in this strange language, have met with listening ears both in rich and poor houses. Miss Mead writes in November :—

This afternoon, at one house, a decidedly poor one, a very unruly crowd of men interrupted the women who showed a great desire to hear. Then a woman of a much better class sent her servant to invite us to her house.

There was quite a little excitement whilst going from one house to the other: the men followed, cheering and hooting, and one threw something at us, but God took care of us.

In one house out of four visited to-day, two men were very interested, and I promised to send my teacher to tell them more about the doctrine. They are so ignorant and steeped in idolatry, it is difficult for them to believe they need not burn paper money to God, and go where we will, there are always some who, in a mysterious whisper, ask about taking out dead people's eyes. This is a favourite charge against the missionaries. I told them we had eyes of our own and did not want theirs.

I feel somewhat encouraged about a visit made this afternoon. One girl who has seemed to remember what we have sung and said, I found, to

my surprise on going to-day, had been married, and had consequently been taken to her husband's house, a good distance from here. The dear little bride left word with her mother to ask me to go to see her; so I went. She has evidently married a thorough reading man. The house looks a good one, and her bedroom was very nice. The mother-in-law was a dear old lady. We sang hymns and had a long talk; two or three women seemed really interested. They seemed to want us to go again. I feel very pleased that this dear little bride had the courage and was sufficiently interested to tell her husband's family about us; the hymn-singing has a special charm for them. Their house is in the neighbourhood of the Emperor's relations, consisting of about 100 people, who appear to be able to do as they like—no bound feet, no need to pay for things they buy in the street, and, apparently, no mandarins' control; but worse than that, they seem at liberty to use bad language to the Chinese Natives without any fear of retaliation.

## NEEDS AND WANTS:

*For the North India Mission.*

At Purangur and in the neighbourhood, about ten miles from Jabalpur, Miss Branch urges that there is most promising ground and great openings for a village Mission. Additional expenses to set this work afloat are stated to be Rs. 350 a year, or about 24*l*. The Committee have been unable to sanction this expenditure, after having so lately had to close work already in progress in other parts of North India. Miss Branch's effort, it is feared, will therefore have to be stopped.

This notice appeared in October, p. 469, and has elicited the kind offer of one of our readers to guarantee 2*l*. to set this work afloat, if eleven others can be found to do the same. We earnestly trust that this promising opening may not be lost.

*For the South India Mission.*

A fully qualified Medical Missionary is needed at once to carry on the work among Mohammedan women at Bangalore begun by Miss Nixon, who has left the Mission on her marriage in November.

Another appeal comes from Bangalore. Miss A. M. Smith, the head of our Mohammedan Mission at this station, has strongly represented the need of a training home in South India for lady missionaries. They need an institution where they could thoroughly learn the language and have lectures on the religions of the people amongst whom they are to work. When Miss Smith wrote on this subject in the autumn, she knew of three or four ladies whom she would have liked to receive with this object, but there was no room in the C.E.Z. Mission-house, which is already the home of eight missionaries and assistant missionaries.

To carry out this plan of having a Missionary Training Institution in South India, a suitable house must be built, which would cost about 2000*l*. Once started, it would be probably self-supporting. To do things well from the very beginning is the best economy, and we earnestly beg our readers to bear this project in mind, and where possible to give of their substance. Contributions will be received for this object by the C.E.Z.M.S. Financial Secretary, 9, Salisbury Square, E.C.

We gratefully acknowledge that the need of workers for the Punjab Frontier stations, and for Travancore and Cochin, which we have made known in this magazine, has received the first promise of being supplied; one local worker has been found for Dera Ghazi Khan and another for Mavelikara. (See Committee Notes, p. 110.) We trust that this measure of success may quicken the zeal of all who bear the needs of these and other stations in mind.

## WANTED.

*Kurtas* for the widows of Miss Wauton's Industrial Class, Amritsar. Miss MacGregor, 17, Gunterstone Road, West Kensington, W., Hon. Sec. for the C.E.Z.M.S. *Indian Widows' Union*, will supply patterns of these garments, or give information, and receive and send other kind gifts for the needy widows of India.

*From friends of the C.E.Z.M.S. who will sell them for the benefit of the Society.*—Postage Stamps (except the common Continental and United States) and collections bought; 20 per cent. more than dealers offer will be given. Address the *Editor of INDIA'S WOMEN*, 9, Salisbury Square, E.C. "Postage Stamps for the C.E.Z.M.S." to be written outside all communications.

## The Editor's Work Basket.

WORK for Sales is always needed at the Society's House.

In addition to the articles required, which were given in our last Number, the following are amongst those most in demand:—

Working women's and children's underclothing, aprons and pinafores, in good washing print.

„ Petticoats in flannel and linsey. (Knitted petticoats for poor children should be made with bodices, and of grey or scarlet wool. They should measure not less than twenty-three inches in the waist.)

Men's and boys' shirts, strongly made

Tablecloths and afternoon tea-cloths.

Chairbacks of new design.

Cosies.

One of our kind helpers and collectors is anxious to raise the funds in her Association by the sale of her fancy work, and will be glad to supply the following articles:—

Baby gloves, price 8d. or 10d., and jackets, 2s. 6d. each or 4s. 6d. a pair, knitted in best *Lady Betty* wool.

Toilet mats, of Art American cloth, worked with wool.

„ „ Turkey towelling, worked with cotton or wool.

Parcels sent post free, if orders amount to 5s. or upwards.

Address—Miss Ida Rickerby, 248, Breck Road, Liverpool.

A Sale of Work will (D.V.) be held in St. Mary's Parish Room, Acton, W., on March 17th. Contributions of articles for sale will be thankfully received by Mrs. Roberts, 1, Apsley Terrace, Acton, W.

A Sale of Work for the C.E.Z.M.S. and D.W.U. will be held by Mrs. Crabb, Sorrento Villa, 13, Seaside Road, Eastbourne, in Easter week, April 4th and 5th. Contributions will be thankfully received.

*Odds and ends of Wool*, of any length, quality, or colour, will be gratefully received for knitting into counterpanes for Kashmir by Miss Willson, Y.W.C.A. 9, Mona Terrace, Douglas, Isle of Man, and by Mrs. A. Morris, Kirk Michael Vicarage, Isle of Man.

*Materials for Fancy Work*.—Mrs. James Peck, Linden House, Eye, Suffolk, has, year by year, kindly supplied needlework, prepared and begun for the pupils of our missionaries in India. Any help in carrying out this valuable undertaking will be gladly received. Canvas and wools are specially in requisition.

The following places of business are recommended for buying nankeen dolls



by the dozen to be sent to India as prizes in Mission schools and Zenanas : James Farquharson, 63 and 64, Houndsditch ; William Reddan, Old Compton Street, Soho ; James Wisbey and Co, 77, 78, 79, Houndsditch. Light-haired dolls are to be avoided, as the Indian women and children think they represent old women, and biscuit china is apt to turn black with the climate. To suit the Oriental taste, dolls should be dressed in the brightest colours ; plain white is not acceptable, as it is the dress of the widows.

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### PRAISE AND PRAYER.

MEETINGS for Praise and Prayer will be held (D.V.) at the Society's Office, 9, Salisbury Square, E.C., on Monday, March 13th, at 3 o'clock, and at the Manor House, Leigh Road, Highbury, on Tuesday, March 28th, at 3.30.

### REQUESTS FOR PRAYER.

For a late pupil at the Clarence Memorial School, Kandy, who, on the death of her father, has been removed by her Buddhist uncle, and is closely watched lest she should exchange any confidence with her Christian teachers : that she may continue steadfast and true to the God Whom it is hoped she has learnt to know.

Miss Brown pleads for the Christian woman of Chupra, and for herself and other missionaries, in the following words : " Will you please pray for these women and the villages they visit, and for all of us who are now just beginning to try to do a little work, after a year of study, that we may rest in quiet confidence on the Lord for strength and wisdom, and not be disappointed in the weakness of our efforts, seeing that He is strong."

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## Correspondence.

*(The Editor disclaims responsibility for the opinions of Correspondents).*

### OUR PRAYER CYCLE.

*January 30th, 1893.*

DEAR EDITOR,—You ask for opinions about the Prayer Cycle : I shall be delighted if the old one is reprinted, for I find it very useful for the young people. The hard names of stations in the Monthly Cycle mean nothing to them, as they are, of course, not acquainted with them nor with their work. I am sorry to say this is the case with many who are not young people, for *very few* really keep in touch with the work by constantly reading about it. The beautiful simplicity of the old Cycle, with a subject, instead of a name, for each day commends itself greatly to me, and the texts are beautifully chosen. The prayer written by Mrs. Weitbrecht is most desirable ; I have been asked

by heads of schools for a *form of prayer* for the girls, and since the old Cycle has been out of print, I have not had one.

Yours faithfully,

J. F. R.

[Opinions on this matter are so various, that we have had the old Prayer Cycle for the Week reprinted, and we hope to issue in addition a revised Monthly Cycle, so as to meet the welcome demands.—ED.]

### Notice of a Book.

THE GOAL OF THE HUMAN RACE. *By the REV. DR. R. F. GRAU, Professor of Theology at Königsberg, Germany, with Prefatory Note by SIR MONIER WILLIAMS; Translated by the REV. J. G. DEIMLER and the REV. ST. CLAIR TISDALL. London: Simpkin, Marshall, Hamilton, Kent & Co.*

WE hear much in these days of "culture" and "neo-culture," the "march of intellect," and the "progress of humanity," &c. There is a great deal in this thoughtful work which would be useful to those who are apt to be led astray by a popular cry, and who are ready to believe that Christianity is likely to be supplanted by Humanitarianism, or at all events to take a secondary place in the face of the "march of science" and the "growth of civilization."

By an historical inquiry, beginning with the most ancient times, into the rise, progress, and decline of the great nations of the past, Professor Grau leads us to the conclusion that the Goal of the Human Race is that declared in Scripture by the words, "In the name of Jesus every knee should bow," &c. (Phil. ii. 10). The Hand of God in history is shown, working out the great plan of man's salvation, to be accomplished, not by a process of evolution, nor by the triumph of civilization, but by the Son of God, Who is the Head of mankind.

"The power of that love which entered the world in Christ is the only power on earth to which everything must and ultimately will bow. The Apostle Paul, at a time when only a few small Christian congregations existed, wrote that God had highly exalted the Lord Jesus Christ, Who had humbled Himself unto the death of the Cross, to His own right hand, and had given Him a name at which all in heaven and on earth and under the earth should bow their knees. This prophecy finds its fulfilment in the history of the world" (page 230).

This book would be found especially useful by those who are preparing for missionary work of any kind.

### NOTICE TO THE SECRETARIES AND TREASURERS OF C.E.Z.M.S. ASSOCIATIONS.

SPECIAL attention is requested to the fact that the Financial Year closes on March 31st, and that all sums to be entered in the Annual Report *must be received in the Office* on or before that date. All remittances should be sent to the Financial Secretary (Colonel R. F. Lewis), C.E.Z.M.S. Office, 9, Salisbury Square, E.C.



## Stories from Mother's Note-books for the Children.

By U. S. O.

### CHAPTER III.—BOMBAY.

**W**HAT funny things maps are! Look at India. Does it not seem near to Ceylon?—just as if you could hop over quite easily; but really the distance is sixty miles! It took us three days and a half to get from Point de Galle to Bombay. As we passed through the Manaar Strait the weather was very unsettled. Then we steamed steadily north, passing Trevandrum, Cottayam, and many other places. As we went we spoke of the missionaries who had fought God's battles in South India, and whose bodies are lying there till Jesus comes, and we prayed that all the good seed they had sown might spring up and bear fruit. You must read the lives of Ragland and Fox and others, as you grow older.

As we came nearer to Bombay we had very little steam on; the captain did not wish to get in till daybreak on Sunday. We were very close into shore, and could make out the buildings. Beautiful foreign butterflies came kindly out to give us a first welcome to India. The water was a lovely green, and shoals of flying fish, with their glittering silver wings, looked very pretty in the bright sunshine.

At intervals there were native boats to be seen, with their curious bamboo masts and oddly shaped sails. On Sunday at 5 o'clock a.m. we had our first introduction to India as we steamed up Bombay Harbour. I

liked to think that we were seeing exactly what the missionaries do when they arrive ; it is very nice now to be able to picture it all for them.

There we were in sight of a regular fleet of vessels, of all shapes and sizes—large white troopships that carry soldiers, three P. & O. steamers with their heavy black funnels, and a great number of smaller boats. Bombay Harbour is always very beautiful, and we saw it to great advantage in the early sunrise, when all the sky looked on fire with a glorious golden-crimson light. The fine city lay before us ; and in another direction we thought we saw ruins and towers, but were told these were only the curious outline of a range of mountains, called the Western Ghats.

Everything was full of interest. The pilot came on board soon after four o'clock in the morning, and at 6.15 we cast anchor. Almost immediately, as if by magic, about twenty native boats came close to our vessel, and the men out of them began climbing the gangways (or staircases on the side of a ship). It was strange to notice at a glance the variety of religions in Bombay. Here were Parsees, who worship the sun, each in a tall, stiff, sloping black hat ; there were Hindus with heathen marks painted on their foreheads ; and then there were Mohammedans with their large turbans.

Many of the passengers and most of the crew went ashore, but we asked the captain to let us stay on the steamer till Monday.

What a strange Sunday it was ! The little boats never left us all day ; they were full of men and boys, whose chief dress was their dark-brown skin. I should find it hard to describe how they jostled and scrambled, chattered and laughed, made fires with a few bamboo sticks, cooked rice and then ate it with their fingers. The only little bit of quiet was when they stretched themselves along the boats, and covered themselves with some scrap of clothing and went to sleep. But then, alas ! they woke up more lively than ever.

In the afternoon, in spite of all the sailors could do, men came on board with numbers of inlaid boxes and bundles of Cashmere shawls. They were very anxious we should buy something. We were indeed among the heathen. Poor things, what do they know about Sunday, the best Day ; the Bible, the best Book ; Jesus, the best Friend ; and Heaven, the best Home ? As we go about the world, we see what a great deal of work has still to be done. I do hope you are all going to do your share as faithful soldiers and servants of the Lord Jesus Christ.

We had to keep our cabin windows shut all day, or the Natives would have crept in and stolen our goods. On deck, where we had to sit, it was

very hot. Our Bibles were our great comfort, and we read them when we could, and also an old Zenana Missionary Report.

Early on Monday morning we said "good-bye" to stewards, stewardesses, and any one else we could find on the steamer. We were helped down the gangway into a small boat, and then were rowed to shore by four Natives. No sooner were we at the wharf than we realized we were in India. Strange-looking men pulled in our boat and offered to carry our bags. At the top of the stairs, everything looked still more Eastern. We saw women wrapped in *saris* (long muslin sheets with coloured borders), with rings on their fingers and rings on their toes, and more than that, bracelets on their arms, anklets on their legs, and rings in their noses. Wherever we looked, there was some strange sight!

We think Bombay must be the most amusing city in the world, and we long to have you with us every minute of the day. When we think of telling you all about it, we get perplexed by two—no, three—very real difficulties. The first of these is, there is too much to tell. Here we meet multitudes who come from all corners of the world. When we go into the streets it is something like the second chapter of Acts, when Parthians, Medes, Elamites, and all the other people came together. Then you can imagine how different all the dresses are—some, like the Hindus, wear hardly anything, and the Jews, Turks, Arabians, and Afghans may have richly embroidered coats and every sort of head-dress.

Difficulty Number 2 is more puzzling still—we do not half understand what we see. I ask, "What is that woman carrying on her head? What fruit is this? Why does that man have yellow, and this one red, and the other white on his forehead? What is that man selling? Why do people wear different shaped turbans?" and so forth. Father shakes his head and answers, "I don't know," and auntie says, "I am sure I can't think." Then we ask our driver and he does not understand us, and if he does he answers in a language we cannot make out, so we are afraid if we tell you of things as they look to us, we may make mistakes. Difficulty Number 2 is a very bad one.

Then for Difficulty 3. When I was a little girl I did not care much for stories about India, they seemed so dry, because I got into such a jumble about *charpoy*<sup>1</sup> and *ayahs*<sup>2</sup> and *punkahs*<sup>3</sup> and *bungalows*,<sup>4</sup> and did

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<sup>1</sup> Indian bedsteads.

<sup>2</sup> Large fans, pulled by ropes.

<sup>3</sup> Women servants.

<sup>4</sup> Houses, built on one floor.

not understand what anything meant. I should be sorry to write dry stories for you ; so we must try together to get over this third difficulty. I will make it as easy as I can, by putting at the bottom of the page what all the new words mean.

There are a great many people in India ; the city of Bombay is crowded, but nearly all the streets are very wide, so that you are not crushed and squeezed as in Cairo.

We had a long, hot, tiring walk of two miles the morning we arrived. You would have been interested, could you have seen the little brown children running by the side of their mothers, or sitting astride on their hips. The only dress of the babies was four bracelets, one above and one below each elbow, or perhaps a necklace or a string of beads round the waist.

Perhaps what would have pleased you more would have been to see the fair little English boys and girls going to school ; the little Marys, Janes, Willies, and Henrys, with their men nurses, called *bearers*, or women nurses, called *ayahs*. These children wore white or light frocks, and large, shady hats, made of pith, with *puggeries*.<sup>1</sup> The bearer carried the slate and books flat on one hand, whilst in the other he held a white-covered umbrella over the child, looking down tenderly all the time upon the little one whom he shaded.

After much walking and driving we arrived at last at the Esplanade Hotel. Before the door stood large pots of palms and Eastern plants and flowers, and lying amongst them, in the shade, were Natives asleep. Under the hotel is a capital shop, where you can, if you are rich, lay in a store of embroidered slippers and other curiosities ; or you can buy pillows, quilts, filters, white cotton clothing, or anything else you need for travelling in India.

We breakfasted on coffee, curry and rice, chutnee (a hot pickle), bananas, and sweet lemons. Then we fetched our letters from the post-office, and sat down on the verandah to read them ; and there heard for the first time about dear baby being very, very ill. We can understand now one trouble missionaries have as we never did before. How they must long to see their little children when they get news like this ! One thing more we found out—that the greater our troubles are, the kinder God is—"a very present Help."

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<sup>1</sup> Muslin worn on hat.



After a while we roused ourselves, and went by train to see the Secretary of the Church Missionary Society in Bombay. It was easy to find the right place, for close outside was a red-turbaned porter, with a long blue coat, and a brass badge saying to which house he belonged. We had a very hearty welcome from the missionary and his wife. There is one room in that house you will like to hear about another time.

(To be Continued.)

## Prize Competition.

### SUBJECT FOR SCRIPTURE STUDY FOR MARCH.

GIVE A LIST FROM THE GOSPEL ACCORDING TO ST. JOHN OF THE NAMES, TITLES, AND FIGURES EMPLOYED BY THE LORD JESUS WHEN SPEAKING OF HIMSELF, AND BY OTHERS IN SPEAKING TO, OR HEARING WITNESS OF HIM.

(N.B.—It will add to the value of the answer to notice :—

- (a) What the particular name teaches as to the relation of the Lord Jesus (i.) to the Father, (ii.) to the world, (iii.) to His believing people.
- (b) What circumstances in any case suggested the figure.
- (c) Where there is in the name or figure a clear allusion to, or fulfilment of, any Scripture of the Old Testament.)

It is open to all who have completed their sixteenth year to compete. A reference Bible (Authorized or Revised version) may be used, but not concordance. Answers should be sent in, marked outside, *Bible Study*, to 9, Salisbury Square, E.C., on or before the first day of the month following that in which the subject is announced. Will competitors give in each case name, age, and address? Receipt of answers will be acknowledged each month by initials.

Scripture studies on the January subject have been received from :—  
C. M. R. B., C. M. M., E. M., F. M., L. P., R. M. S., and R. W.

## Notices.

- \* \* \* *All Communications, Contributions, Books for Review, &c., &c., are to be addressed to The Editor, C.E.Z.M.S., 9, Salisbury Square, Fleet Street, London, E.C. Articles for the forthcoming issue must be received by the 15th of the second previous month; short notices by the 5th of previous month.*
- \* \* \* *Contributors are requested to write clearly on foolscap paper, on one side only of the leaf, and to keep a copy for their own use.*
- \* \* \* *Correspondents will kindly note that the Magazine being the official organ of the Society, all accepted contributions are, by our Constitution, subject to the revision of the Publications Sub-Committee.*
- \* \* \* *All correspondence regarding offers of service in the Mission Field, Training of Candidates, &c., should be addressed to the Secretary of the Candidates Sub-Committee, MRS. SANDYS, Manorside, Leigh Road, Highbury, N.*

# Church of England Zenana Missionary Society.

Treasurers of Associations are reminded of the convenience and saving to the Society that would result from their making remittances from time to time, when they have funds in hand, instead of waiting till the closing of the Accounts.

## CONTRIBUTIONS RECEIVED FROM JANUARY 1ST TO JANUARY 31ST, 1893.

ASSOCIATIONS.					
<i>Metropolitan—</i>			<i>Gloucestershire</i>	<i>Bristol &amp; Clifton</i>	£75 0 0
<i>E.</i>	<i>Poplar</i>	£0 10 0	"	<i>Cheltenham</i>	15 0 4
<i>N.</i>	<i>Canonbury: St.</i>		"	<i>Stoke Bishop</i>	16 7 9
	<i>Stephen's</i>	1 13 8	<i>Hants</i>	<i>Blendworth</i>	3 11 6
"	<i>Highbury</i>	3 16 8	<i>Hertfordshire</i>	<i>Rushden</i>	0 12 0
"	<i>Holloway: St.</i>		"	<i>Ware</i>	0 17 6
	<i>Barnabas'</i>	5 0 0	<i>Isle of Wight</i>	<i>Ryde</i>	6 7 6
<i>N.W.</i>	<i>Brondesbury</i>	6 11 0	<i>Kent</i>	<i>Dover: Christ Ch.</i>	2 0 0
"	<i>Hampstead</i>	35 9 9	<i>Leicestershire</i>	<i>Melton Mowbray</i>	1 6 2
"	<i>South</i>	35 2 3	"	<i>Seagrave</i>	5 10 0
"	<i>Marylebone: Holy</i>		<i>Lincolnshire</i>	<i>Louth</i>	5 0 0
	<i>Trinity</i>	8 13 0	"	<i>Stamford</i>	5 1 7
<i>S.E.</i>	<i>Camberwell: Cam-</i>		<i>Middlesex</i>	<i>Enfield</i>	1 12 6
	<i>den Church</i>	8 5 0	<i>Norfolk</i>	<i>Downham Market</i>	0 15 0
"	<i>Penge</i>	11 18 3	"	<i>Loddon</i>	2 2 0
"	<i>Upper Norwood</i>	4 0 0	"	<i>Morton</i>	20 0 0
<i>S.W.</i>	<i>Clapham</i>	5 3 4	"	<i>Norwich</i>	22 1 0
"	<i>St. James'</i>	21 4 1	"	<i>Wrenningham</i>	5 7 0
"	<i>South Kensington:</i>		<i>Northumberland</i>	<i>Corbridge-on-Tyne</i>	15 13 0
	<i>St. Jude's</i>	10 17 6	"	<i>Hexham</i>	12 6 1
"	<i>Streatham Com-</i>		"	<i>Humshaugh</i>	10 4 6
	<i>mon</i>	10 0 0	<i>Nottinghamshire</i>	<i>Carlton</i>	6 10 0
<i>W.</i>	<i>Kensington</i>	9 10 0	"	<i>Cotgrave</i>	0 8 6
"	<i>St. Barnabas'</i>	12 17 9	"	<i>Lenton</i>	0 14 6
"	<i>Paddington, General</i>	0 15 0	<i>Oxfordshire</i>	<i>Oxford</i>	13 9 9
"	<i>Christ Church</i>	7 7 0	"	<i>Thame</i>	4 14 0
"	<i>Holy Trinity</i>	7 8 6	<i>Shropshire</i>	<i>Bishop's Castle</i>	2 2 0
"	<i>St. John's</i>	21 0 6	"	<i>Market Drayton</i>	10 5 11
"	<i>St. Matthew's</i>	19 11 10	"	<i>Shrewsbury</i>	25 7 0
<i>W.C.</i>		5 0 0	<i>Somersetshire</i>	<i>Bath, South Lyn-</i>	
<i>Channel Islands</i>	<i>Jersey</i>	48 0 0		<i>combe, St. Luke's</i>	15 1 5
<i>Cheshire</i>	<i>Aston</i>	30 5 0	"	<i>Clevedon</i>	6 14 6
"	<i>Bowdon and Al-</i>		"	<i>Freshford</i>	2 3 0
	<i>trincham</i>	56 8 6	"	<i>High Littleton</i>	11 16 0
"	<i>Bunbury</i>	32 3 5	<i>Staffordshire</i>	<i>Lichfield</i>	5 0 0
"	<i>Macclesfield</i>	5 0 0	"	<i>Wolverhampton</i>	2 16 0
"	<i>Stockport</i>	5 14 8	<i>Surrey</i>	<i>Croydon</i>	100 0 0
<i>Cornwall</i>	<i>St. Just</i>	5 8 8	"	<i>Holmwood</i>	5 10 5
<i>Cumberland</i>	<i>Carlisle</i>	48 4 0	"	<i>Lingfield</i>	23 1 7
"	<i>Cockermouth</i>	0 10 0	"	<i>Surbiton</i>	34 5 5
"	<i>Keswick</i>	9 10 3	<i>Sussex</i>	<i>Brighton</i>	172 19 6
<i>Devonshire</i>	<i>Budleigh Salterton</i>	9 4 9	"	<i>Hastings and St.</i>	
"	<i>Ilfracombe</i>	7 6 0		<i>Leonards</i>	26 18 1
"	<i>Northam</i>	7 0 0	"	<i>Leatherhead: St.</i>	
"	<i>Plymouth</i>	10 6 6		<i>Philip's</i>	20 10 0
"	<i>Sidmouth</i>	66 0 0	<i>Warwickshire</i>	<i>Birmingham</i>	160 0 0
<i>Dorsetshire</i>	<i>Wareham</i>	13 0 0	<i>Westmoreland</i>	<i>Kendal</i>	24 15 0
"	<i>WimborneMinster</i>	14 18 0	<i>Wiltshire</i>	<i>Calne</i>	0 5 0
<i>Durham</i>	<i>Bishop Auckland</i>	7 2 0	<i>Worcestershire</i>	<i>Droitwich</i>	20 0 0
"	<i>Durham</i>	8 10 0	<i>Yorkshire</i>	<i>Bradford</i>	8 15 0
<i>Essex</i>	<i>Maldon</i>	9 16 3	"	<i>Hull</i>	25 0 0
"	<i>Walthamstow</i>	7 19 4	"	<i>Otley</i>	6 0 0
			"	<i>Whitby</i>	8 10 0
			"	<i>York</i>	88 18 0

# *List of Contributions.*

<i>South Wales</i> .....	<i>Carnarvonshire:</i>				<i>Leinster</i> .....	<i>Clonmel</i>		£1	0	0
	<i>Llandudno</i>	£5	0	0		<i>Dublin</i>		300	0	0
<i>Ireland</i> .....						<i>Kingstown</i>		8	3	6
<i>Ulster</i> .....	<i>Londonderry, Derry,</i>				<i>Canada</i> .....	<i>Ontario</i>		5	4	2
	<i>and Raphoe</i>	20	0	0						
<i>Munster and Con-</i>								£2003	6	8
<i>naught</i> .....	<i>Ballymote</i>	5	0	0						
	<i>„</i>	0	10	0						
	<i>Cashel</i>									

## DAYBREAK WORKERS' UNION.

Biddell, Miss	£0	15	0
D.W.U., for Aurobinda	7	0	0
Sums under 5s.	0	2	6

£7 17 6

## *DIRECT CONTRIBUTIONS.*

A. L.	£40	0	0	Lloyd, G. W., Esq.	£10	0	0
Alexander, Mrs.	1	5	0	Mainguy, the Misses	2	0	0
Alexander, Miss	1	0	0	Masterman, Miss M. C.	0	10	0
Allen, T., Esq.	1	1	0	McCleverty, General	1	1	0
Allnutt, Mrs.	1	1	0	Mills, Mrs. A.	6	0	0
Anonymous	100	0	0	Mills, H., Esq.	0	10	6
A. S.	2	0	0	Newcombe, Mrs.	0	10	0
Ashby, Mrs. R.	1	0	0	Nicolle, Mr. and Mrs. W.	1	0	0
Association Secretaries' Substitute	8	5	0	Pope, Miss	0	5	0
B.	2	2	0	Pratt, the Misses	2	2	0
Baden-Powell, B. W., Esq., C.I.E.	3	3	0	Purnell, Miss S. R.	0	10	0
Beardmore, Miss	0	8	0	Purnell, Miss F. S.	0	5	0
Bell, Major, A. W.	2	0	0	Ramsbotham, Miss F. J. (box)	1	0	8
Bothamley, Rev. Hilton	1	1	0	Rogers, Mrs.	0	10	0
Brooke, Mrs.	0	10	0	Rolleston, Miss G.	1	0	0
Bull, Miss M.	0	5	0	Romilly, Mrs. F. S. and A. J.	1	1	0
Butler, Miss	0	5	0	Sandys, Mrs. (sale of jewellery)	4	10	6
Buxton, T. Fowell, Esq.	25	0	0	Savoy, Miss	1	1	0
Carr, Miss H.	1	0	0	Scott, Mrs. and Miss	0	5	0
Castleman, Miss M.	0	10	6	Sharp, Mrs.	0	10	0
Challinor, J., Esq.	1	1	0	She'dham, Miss K.	0	10	0
Channer, Colonel	2	2	0	Sidney, Miss	1	1	0
Clark, Miss	1	0	0	Sidney, Miss A.	1	1	0
Clark, Miss	0	10	0	Snell, Rev. C. D.	1	1	0
Cotton, Mrs.	2	10	0	Stephenson, Mrs.	1	1	0
Cotton, Mrs. F.	1	1	0	Sugg, H., Esq.	1	1	0
Dimmock, Miss M. S.	1	1	0	Taylor, Mrs. (missionary-basket)	2	12	2
Dockray, Miss	0	10	0	Taylor, Mrs. Thornely	0	10	6
Dynevor, Dowager Lady	2	2	0	Taylor, H. E. J., Esq.	10	0	0
Elliott, Mrs. W. H.	7	7	0	Thankoffering	2	2	0
Falloon, Mrs.	1	0	0	Tillard, Miss Ella	1	1	3
Farran, Mrs.	1	2	0	Tomlinson, Miss	0	5	0
F. C. S.	5	0	0	Touch, General	1	1	0
Field, Miss	1	5	2	Townsend, Mrs. S. P.	1	1	0
Forbes, Mrs.	2	2	0	Walker, T., Esq.	0	6	0
Friend, A.	0	10	0	Wardley, Miss J. M.	0	9	6
Gunston, Mrs.	0	10	0	Whidborne, Mrs.	1	1	0
Hay, Mrs.	1	0	0	Williams, the Ven. Archdeacon	500	0	0
Holland, Miss E. S. (coll.)	2	0	0	Wilson, Rev. R.	1	15	0
Hooper, Miss H. L.	0	10	0	Sums under 5s.	0	7	0
Hope, Miss R. M.	1	0	0				
Jerome	8	0	0				
Lloyd, Mrs.	2	10	3				

## *LEGACY.*

Askey, Mrs. Eliza . . . . . £9 0 0

TOTAL—Associations.	£2003	6	8
Direct	800	8	0
D.W.U.	7	17	6
Legacy	9	0	0

£2820 12 2





TODAS OF THE NILGIRI HILLS. See p. 166.

# INDIA'S WOMEN.



**A**MONG the events calling for notice during the past month are the February Simultaneous Meetings in the Metropolitan area, which have been arranged and carried out by the C.M.S. in a spirit of earnest prayer : we trust they have been the means of kindling fresh love and devotion to the Master, which will be shown in greater zeal and self-denying efforts for the extension of His Kingdom, both in the Home and Foreign departments. As in other parts of the country, many of our Deputations have taken their share in the meetings as representatives of the C.E.Z.M.S.—Mrs. Greaves, Mrs. Macdonald, and the Misses Carey, Harding, and Good. Mrs. Bannister and Mrs. Knox (late Miss Davies, C.E.Z.M.S., of Foochow) also readily lent their services, as well as the Misses Lawrence, MacInnes, E. Sandys, and Tristram.

At the same time, new ground among the schools has been broken up by Miss Rich in the S.E. district. There she visited eight different estab-



lishments, in all of which she was allowed to give addresses. With one exception, the Principals at once promised that the girls should set apart an afternoon or evening to work for the Society, whilst, in several cases, the school as a whole joined the D.W.U. Miss Rich found openings in that neighbourhood of which she hopes to take advantage at a future visit.

\* \* \*

The D.W.U. is showing signs of life and growth in different directions. At Ipswich, Kirton, and Woodbridge in Suffolk, Mrs. Greaves had good meetings in spite of snowy weather; at Feltham, Miss Sandys gave an address at a drawing-room gathering, when about thirty were present, 7*l.* 7*s.* was collected, and articles made to be sent out to Miss Worsfold were exhibited. At All Souls', Langham Place, Miss Mitcheson had an attentive audience of 200, when work to be sent out to Tarn Taran was also exhibited. This seems to be the first *public* meeting held by the Branch, and the energetic workers who arranged it are to be congratulated on their success.

\* \* \*

In connection with our ordinary meetings, the Rev. R. H. Maddox had a successful week of lantern lectures in Maidstone and the neighbourhood, arranged by Colonel Urmston; lantern lectures have also been given in Lancashire by Mr. Maddox, Miss Rose, Miss Hammond, and others.

\* \* \*

From Cambridge Miss Mitcheson writes word of an enjoyable visit which she paid to Girton College. Great efforts had been made to work up a meeting for her, and about fifty were present, including the present and the former Principals. As a result 5*l.* 2*s.* 6*d.* was sent in for the new hospital at Peshawur, and 4*s.* worth of books were sold. The meeting lasted about an hour, and, after it was over, Miss Mitcheson was introduced to several of the students whose minds had already been specially directed to the work.

\* \* \*

Miss Mitcheson has had another interesting gathering of quite a different class of people. This was held at the Railway Mission Hall in West Brompton, and was, in fact, a quarterly meeting for railway-men and

their wives, who are warm-hearted helpers in our work. The small hall seemed nearly full, and practical proof of interest was shown in the gifts of dolls, bags, &c., made by the members and intended to be sent to Peshawur.

\* \*

On January 19th, a little New Year's entertainment was given to members of the C.E.Z.M.S. Working Party and a few other friends in Boxmoor. After tea and coffee, the magic-lantern was shown, the C.E.Z.M.S. slides being lent, which illustrate the work of the Society, and also show some of the natural, artistic, and historical beauties of India. Next evening, a lady living in the neighbourhood kindly invited a large party of young women and girls to her house, and the same programme was repeated. The party numbered forty in all. We are greatly indebted to the kind friends who organize and carry through such efforts to make our work known.

\* \*

The grateful remarks recently made by one of our missionaries may perhaps fitly find a place here in order that they may reach those friends to whose kindness they refer:—"Our Deputation workers express very strongly their warm appreciation of the marked sympathy and care with which they have met in going from place to place. They feel deeply grateful to those who have so kindly welcomed them and have taken such an interested part in the various meetings held. If when one member suffers, all the members suffer with it, the reverse is also sure that if one rejoice all the others are glad, and sympathy in England cheers and refreshes those who are working among the 'hedges and ditches' in far-off lands."

\* \*

Our Society has sustained a great loss through the death of two valuable workers—Mrs. Cooper, formerly C.E.Z.M.S. Local Secretary for Almondsbury, and more recently Local Secretary for Henbury, near Bristol; and Miss Bolland, Treasurer for Upper Chelsea Association. In a letter written from her bed on C.E.Z.M.S. business, Mrs. Cooper referred to her last illness, from which she seemed to be recovering, and remarked, "All has truly been mercy and love." We hear that half an hour before Miss Bolland's fatal attack of illness, which only lasted one hour, she had been speaking of Christ as our Forerunner, and said, "He

has even gone into the grave before us, so that we need not fear to follow Him there."

Whether we realize it or not, in the face of a great loss, we must in faith acknowledge that, in mercy and love, God calls His faithful servants to rest, and we believe He is able to raise up in their place successors of a kindred spirit.

\* \* \*

#### COMMITTEE NOTES.

*Selections from Proceedings of the General Committee, March 1st.*—The Financial Secretary reported the payment to the Society of a legacy of 1000*l.* left by the late Rev. H. Drought Shepherd, and that notice had been received of a legacy of 300*l.* left to the Society by the late Rev. J. G. Morris.

A letter was read from Eugene Stock, Esq., dated Amritsar, February 1st, bearing high testimony to the work being carried on by the missionaries of this Society in India. And also a letter from Miss Askwith, showing the great need that an additional missionary with good educational qualifications should be sent out this autumn, in order that the staff at the *Sarah Tucker Institution* should be maintained in efficiency as the furloughs of the ladies now working there successively fall due.

It was reported that Miss Marks, who had been dangerously ill with typhoid fever in the house of the Rev. G. H. Parsons, C.M.S., at Calcutta, was progressing favourably. The Committee desired gratefully to acknowledge the kind care bestowed upon her by Mr. and Mrs. Parsons.

A letter was also read reporting the serious illness of Miss Gertrude Achurch, one of the Society's candidates at the Mildmay Bethnal Green Hospital.<sup>1</sup>

It was also reported that Miss Young, hon. missionary of the Society at Howrah, is engaged to the Rev. W. G. Walshe, C.M.S. Mid China, and will be leaving India for England early in March.

A letter was read from the Rev. P. Ireland Jones, Corresponding Secretary for North India, saying that, during his approaching furlough, the Rev. H. D. Williamson will act in that capacity.

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<sup>1</sup> See p. 163. Since these notes were in type, this illness has proved a call to rest.

## Indian Languages.

BY THE REV. W. R. BLACKETT, M.A.,

*Late Principal of the C.M.S. Divinity School, Calcutta.*

### PART II.



WE have seen something of the variety there is among the languages of India. Happily, few missionaries are called upon to learn more than one of them, or at the most two, though it may often be useful to have a smattering of one or two more. But the main attention must always be given to one language in particular. When that has been learnt thoroughly, there will be no great difficulty in picking up what may be needful of an allied tongue, or even of one of a different class. The principal delinquency, however, of English missionaries, and we may say, especially of ladies, is being in too great a hurry to enter on full work. From want of acquiring an accurate knowledge of the language, a missionary sometimes fails altogether to attain idiomatic facility in it. I have known a missionary who habitually, even in speaking to her servants, uttered sentences in English first, and then translated them, in a fashion, into the vernacular. It is not enough to know the equivalents for certain English words, and then string them together. They are sure to come out after English order, and in English idioms. And not every missionary, when once she has entered on the work, has time or skill to notice and adopt the variant idioms she hears—which yet may be very important for the acceptance, or even for the understanding, of what she utters.

The first and perhaps most alarming difficulty in learning an Indian language is the alphabet. The Sanscrit, and most of the languages derived from it, have fifty-four different letters. Some of these, however, are rarely or never used, and the rest are arranged in a scientific form which makes it much easier to remember them. But the words are alarming to look at. Here are some specimens, being translations of “Our Father which art in heaven, hallowed be Thy name:”—

### SANSKRIT.

हे अस्माकं स्वर्गस्थपितः तव नाम पूज्यं भवतु ।

He asmākaṁ svargasthapatih, tava nāma pūjyaṁ bhavatu.

## HINDI.

हे हमारे स्वर्गवासी पिता । तेरा नाम पवित्र किया जाय ।  
He hamāra svargavāsī pitā, terā nām pavitra kiya jāy.

## URDU.

ای ہمارے باپ جو آسمان پر ہی - تیرا نام مقدس ہو -  
ho muqaddas nām terā hai par āsmān jo Bāp hamāre Ai

## BENGALI.

হে আমাদের স্বর্গস্থ পিতা ! তোমার নাম পবিত্ররূপে মান্য হউক ।  
He āmāder swargastha pita! tomār nām pabitrarūpe mānya hauk.

## URIYA.

ହେ ଅମ୍ଭମାନଙ୍କର ସ୍ୱର୍ଗସ୍ଥ ପିତା, ତୁମ୍ଭର ନାମର ପୂଜା ହେଉ ।  
He āmhamānaṅkara swargastha patā, tumhara nāmara pūjā he,u.

## TAMIL.

பரமண்டலங்களிலிருக்கிற எங்கள் பிதாவே, உம்முடைய நாமம்  
Paramaṇḍalaṅgaḷilirukkira eṅgaḷ pitāve, ummudaiya nāmam  
பரிசுத்தப்படுவதாக .  
parichuttappaduvatāga.

All the Indian languages are transliterated in a systematic way, and it is much better to use this recognized system than to attempt to represent the Indian words by the awkward and often ambiguous methods used in ordinary English spelling. Thus the long *āh* sound is represented by an accented *ā*, as in *Chāprā*, *Rājā*. The short *ā* varies in different dialects, being usually equivalent in Hindi to short *ǎ*, as in the name *Amritsār*, sometimes spelt *Umritsar*, which represents the proper sound well, but is about as accurate a way of spelling as it would be to write "*Umericuh*" for "*America*." The same letter in Bengali becomes short *ō* or *au*, as *jal*, pronounced *jol*, water. The short *ī*, pronounced *ee*, is written in Sanscrit and its congeners *before* the consonant which it follows in pronunciation, which is a little puzzling at first. The hardest to read of all the alphabets is the Persic character in which Urdu is usually written. This is a modification of the Arabic, with the addition of fresh letters distinguished only by diacritic points, as *ā*, *b*, *ī*, *n*, *z*, *y*, *q*, &c. These points are often omitted, and

the vowels usually are, so that the deciphering of an Urdu document is a matter of study even with a professional writer. Possibly there may be some connection between this difficulty and the protest made by the pleaders in the law-courts in the N.-W. Provinces, against the introduction a few years ago of the Nágari or Sanscrit character instead of the Persic for legal documents. It was stated to the Education Commission of 1882, by way of an illustration, that a merchant of Lahore, having gone to Delhi on business, wrote to his clerk to send him "the large account-book out of the office." On going to the railway-station to fetch his parcel, he found that his clerk had misread his letter, and sent him "the big pot out of the godown," a result which the worst reader, or writer, of English letters could scarcely have attained.

Passing from the alphabet to the grammar, we find some consolation in the fact that the construction of sentences in most Indian languages is comparatively simple, nor are the inflexions of nouns and verbs at all complicated. The Sanscrit indeed has a grammar which has been elaborated to a marvellous degree by the Pandits, apparently just for the pleasure of systematizing, for many of their forms and distinctions are of very little use. In the vernaculars, for the most part—for we must speak generally, allowing plenty of room for exceptions—many of these subtleties are discarded, and the judicious learner can discard a good many more. In Bengali, for instance, nouns have but four cases, and there is no difference in the verb between the singular and the plural. But to make up for this, there are "honorific" forms, and others indicative of contempt, in addition to the ordinary forms; these were originally singulars or plurals, but have quite lost that meaning now. Thus the Bengali would say to his familiar friend, *chala*, to his elder brother or superior, *chalun*, and to his servant or a little child, *chal*,—all meaning "come along." The tenses are not many, but the exact distinction of the meaning is a little difficult. The formation of the passive is peculiar, as is also that of the plural of nouns. Adjectives are not usually declined. Altogether the grammar of several of these languages suggests the idea that during the course of ages, forms of great importance have dropped out of use, and been replaced by somewhat clumsy expedients. But the result is that the learner has not much complexity of form or of inflexion to perplex him. As to composition, the order of words in a sentence is strictly prescribed, and if this excludes a good deal of the variety attainable in English, it saves both writer and reader a good deal of trouble and thought. But this reman-



us that most of these statements need to be qualified by the thought that most of the Indian languages have two widely different forms—the *shāddhu bhāshā*, or cultivated language, and the *chalit bhāshā*, the vulgar tongue, as they are called in Bengālī. Sometimes even the women's talk differs more or less from both of these, but chiefly in particles of exclamation and address. So that the missionary may not be content with the language he learns from books, and in which, of course, his Testament is written. He must learn also the "jungly" tongue, with its abbreviated forms and freer construction. Thus the Bengālī *karitechhi*, *I am doing*, is read in the books, but in conversation it becomes *karchhi*,—or rather, perhaps, the grammarians have lengthened out the shorter form into the longer, in their systematic elaboration of the language. This difference between the spoken and the book language is found in most countries—we ourselves *say* "I won't," but *write* "I will not." In India, however, it is carried to a much greater extent, and forms a serious difficulty for the learner who wishes to be "understood of the people."

Another difficulty that besets the learner of an Indian language is that the Natives, even the most learned of them, are very poor teachers. They have not the skill to pick out the salient points and use them as pegs whereon to hang the less important knowledge. Nor can they always explain the precise usage or origin of forms and phrases with which they are so familiar by ear that the slightest misuse of them jars on them like a discord. Well do I remember how I was aggravated by my Bengālī teacher, when he answered my inquiries after an intelligent explanation of a phrase with the stereotyped reply that it was "*Ek rakam Idiom*," a kind of idiom. It required all my Christian patience to prevent me from replying that he was *Ek rakam Idiot*! But truly it is well that our patience should be exercised even in the very entrance into our work, for patience and consideration for the Natives and their weaknesses—of body, mind, and spirit—will be demanded at every step all through our missionary course. It is not pleasant, in the midst of an earnest conversation with a Native, to have him lay hold on some little solecism in your language, and dilate on that as if it were far more important than the subject of your address. Yet this is better than that he should pretend to listen gravely, and go away to laugh with his companions at your mispronunciations. For he has a most accurate ear. This appears one reason why missionaries should be careful in learning the language, and endeavour to master its niceties as well as its general form and sound.

Nevertheless, "What is the chaff to the wheat?" After all, earnest Christian faith and love to the souls of the heathen will make themselves felt in spite of imperfections in speaking,—even though such imperfections are a very real hindrance. They would be so if we were the hearers. What English person cares to be preached to with a German accent or in French phraseology? Yet even so, earnestness would touch us. And it touches Hindu men and women, as soon as they get used to us and our funny little peculiarities in speaking their language. This again requires patience. Not in the first nor in the second visit to a Zenana can a lady expect to be listened to with full attention concentrated on the news she has to tell. The way of telling it has first to become a little familiar to the hearers' ears. But with "here a little and there a little," she may hope to produce an effect at last. For the effect is not that of her eloquence in the native language, but of the Gospel of Christ "spoken, in whatever tongue, with the Holy Ghost sent down from heaven."

## True Love.

### A SONNET.

"Let us not love in word, neither in tongue, but in deed and in truth."—1 *John* iii. 18.

LOVE'S Lord, how dare we to Thy Presence go  
 And vow "My Love is mine, I ever His,"  
 Then to world-charms return, nor deem it bliss  
 With Thee to drink Thy Cup or face Thy foe?  
 Had hearts for Thee the warmth wherewith they glow  
 For friend or kin, how swift would they dismiss  
 All sense of sacrifice, for Love in this  
 Most revels—on the loved *all* to bestow!  
 Brood o'er our lukewarm souls, fire-kindling Dove,  
 Till, like the Prophet's altar-stones, they burn  
 With heav'n-born flame, aye bent on things above;  
 Grieving that e'er they prized what Christ would spurn,  
 E'er sought what God withheld. Thus life shall turn  
 Into a glad, sweet ministry of love.

FRANCES M. SAW.

## Catherine Pennefather, and The Willows.

### GONE HOME!

Gone Home! There is a sound of resting  
As weary lips pronounce the word—  
For ever shielded from earth's tumult,  
For ever "present with the LORD."


Gone Home! The battle strife is ended,  
The arms are grounded at His Feet,  
Another victor waits the morning  
When God's great host shall be complete.

Gone Home! while yet fond hearts were  
waiting  
To hear more words of life and love,  
From lips that often told the story  
Of Jesus and His Home above.

Oh, who shall tell the glad surprises,  
The joyous greetings waiting there,  
From rescued ones who first beheld thee  
In earth's sad scenes of grief and care!

Bravely we'll speed thy homeward going,  
Though eyes must weep, yet hearts can sing,  
While angel voices give thee welcome,  
Safe in the presence of the King.

—C. P.

" CATHERINE PENNEFATHER fell asleep January 12th, 1893, aged 75."

With these words the February Number of *Service for the King* opens, and its seventy-five pages are chiefly filled with recollections of the gifted woman whose presence on earth seemed an inspiration to the work which the Mildmay magazine represents. Our Society is one amongst a number which owe a debt of gratitude to her kindness and sympathy, for mainly through her *The Willows Training Home* has been open to our candidates for foreign service.

Mrs. Pennefather was the eldest daughter of Rear-Admiral the Hon. James W. King. A very sunny account of her childhood appears in the Children's Corner of *Service for the King*. One incident illustrates the love that "thinketh no evil," and which above every other gift of mind made her the centre of wide-spread influence, even during the last years of her life, when almost totally blind, and often in great suffering.

The writer for the Children's Corner says:—

Catherine's . . . chief delight was in the beautiful garden. Here the sweet flowers peeped out of their shy eyes at her, and she smiled at them and loved them. The birds and insects were her friends to whom she whispered her secrets.

One day a bee buzzed round the little girl and left his sting in her tiny hand. She felt the pain, but did not know what it was, and running to her mother, exclaimed, "Mamma, mamma, a little bee came on my hand and kissed it too hard."

If, as years increased, the wisdom of the serpent was added to the harm-

lessness of the dove, the loving disposition of Mrs. Pennefather seems to have grown in intensity.

During her last hours, when she waited in patience at the Gates of the Paradise of God, the quick sympathy which made her readily respond to the feelings of those about her was singularly apparent. The Rev. H. J. Cook writes in his In Memoriam sketch :—

It was remarkable how acutely sensitive she was, during part of her illness, to the unspoken thoughts of those near to her. Several times in clear, firm sentences she would reply to unuttered words. It is not possible in this paper to give more than one example, but it is one which may have balm in it to other mourners' hearts.

One of her watchers was kneeling beside her bed, holding her hands while she slept, and gazing with a wondering awe at the grand head laid low, and the beauty of form and attitude (it had a grandeur no words can paint), when suddenly she awoke. Her eyes opened widely, they were as

brilliant as in the days long ago, before her blindness fell upon her ; their expression, so far-seeing and beautiful, that it seemed as though quickly now she would see all the glory. In silence her watcher *thought*, but did not *speak*, one word, "Farewell." A moment or two more of silence and those bright, though still blind eyes, turned towards the watcher, and in a low, far-away voice she said, "Who whispered farewell?" No answer was given her, and she went on : "Farewell? there is *no* farewell ; it is meeting ; never, never farewell, for the LORD liveth, Who was dead, and is alive again for evermore. No separation there."

The close of a long life devoted to God's service is like a summer evening when the sun sinks to rest in cloudless glory. Though the world must seem colder to the friends who loved Mrs. Pennefather because she has passed into the better country where her husband went before her twenty years ago, the work that they did together lives on, and is their best memorial.

We often receive inquiries with regard to the training of our candidates for foreign service. This seems a fitting opportunity to give some account of the Home which is associated with the names of Mr. and Mrs. Pennefather. The Editor of *Service for the King* has kindly lent a block which illustrates an article, by an American lady visitor to The Willows, published in July, 1892, from which we print extracts :—

The Willows is situated in North London, about fifteen minutes' walk from "Mildmay Compound," and

within easy access to any part of London ; so that they can have a good opportunity for district visiting, which

The Home is in the heart of a seclusion which is most desirable. On one side it faces Clissold Park, a tract of fifty acres, whose green grass and old majestic trees make a charming picture to look out upon, and from which comes a good supply of fresh air.

The New River lazily creeps along the border between the park and street, and enters the garden of The Willows just below the gate. This river has a habit of disappearing and re-appearing again in most unlikely places. Like



"A  
COOL,  
SECLUDED  
WALK."

forms an important element of their training; they can also attend the great Missionary Meetings, and those who are taking the Medical or Nurse's Course are within reach of the Hospital.



"A BIT OF PASTURE."

"Kubla Khan" it must "flow through sunless caves unknown to man!" It makes a bright feature in the garden as it flows across the upper part, and with a graceful curve disappears under a rustic bridge. Unlike Tennyson's brook, it neither "murmurs" nor "chatters," but steals along in utter silence, reflecting in its mirror-like surface the grassy banks, upon which, on either side, runs a little foot-path under a wide-spreading chestnut, whose flower-laden branches kiss the smiling river when a little breeze stirs among the leaves. This is a cool and secluded walk on a hot afternoon.

The grounds contain eleven and a half acres, and the beauty, the restful quiet, leave nothing for eye or heart to desire. At this May season every shade of colour is seen, from the dark cedar to the faint sea-green of the silver birch, from the warm burnt-umber and rich vandyke-brown of the beeches to the golden tassels of the laburnum; the dark masses of the rhododendrons bursting into crimson or pale pink; the delicate lilacs and the "pink and white may;" then the well-kept lawn contrasted with a bit of pasture run wild with buttercups, daisies, and the plume-like tops of the green grass, with here and there a globe of red clover. All combine to make an ideal retreat for such a home. The quiet is enhanced by the indistinct roar of busy streets which surround the place, but whose noise cannot enter. Here the birds have their favourite haunt, and make it vocal from early dawn to late eve with

their glad songs. The estate belonged to a gentleman who built here for his own home, but Providence must have planned it for its present use, so suitable does every part seem. You pass through a well-kept conservatory as you enter from the street into a beautiful hall, on one side of which the large dining-room and Miss Shröder's (the Lady Superintendent's) sitting-room open upon a verandah which descends to the garden; the large sitting-room has a bow window from which you can see all this beauty, and from the upper class-room you have a most enchanting view of the entire landscape.

The supply of the Foreign Field is made the most prominent feature of the Home, since the C.M.S. and C.E.Z.M.S. require their candidates to be fitted here. . . . The opportunities for the study of God's Word are very excellent. The Rev. Gordon Calthrop gives instruction on difficult passages each week; other Scripture lessons are given daily, and on Sunday Miss E. S. Elliott has them for an hour's Bible study.

They very thoroughly investigate the various mission-fields, the advancement made, difficulties, interests, &c., of each. A weekly lesson in book-keeping is given, which will make them ready to take charge of Mission finance and their own as well. They are trained also in many practical duties which will be of great value to them. Among these are a few lessons in cooking some kinds of food for invalids. Those who are looking forward to India have lessons in Hin-

dustani or Bengali. Once a week they have a drill in Tonic Sol-fa. Several enjoy the benefit of the Home and Colonial Training School for Teachers. I spent one morning listening to this training in teaching the Bible and Elementary Science. If I had space I would give some of the details of this most interesting work. Some are training in the

medical work under Dr. Gauld at Bethnal Green (and in the New Hospital they will have much better opportunities for this), and a class of them also is taking the full medical course; others are in training for nurses. Altogether it will be seen there is no reason why the young ladies sent from this Home should not be well equipped.

## Practical Papers for Home Workers.

### IV.

#### THE COLLECTION OF FUNDS.

**P**ERHAPS in the Home and Foreign Missionary World of the present day, no subject is more largely discussed or calls forth more varied views and methods than the title of my paper. Many and ingenious are the means used in this busy age to raise money, and yet, in contrast to these devices, we hear of societies whose directors, standing on a high platform of faith, deem it unnecessary to adopt any of the ordinary methods of collecting funds. It seems to me that between these two, a middle course is the right one. Immediately after the resurrection-raptures of 1 Cor. xv. come the matter-of-fact words, "Now concerning the collection," followed by some practical advice as to the raising and transit of funds, and yet the same Apostle assures us in another Epistle, "My God shall supply all your need." The necessity of supporting the poorer brethren and those who ministered to them in spiritual things was constantly enforced upon the early Churches, but this by no means evinced any lack of faith in him who could say with joy, "I have all and abound."

While believing firmly that the whole spiritual and temporal success of our work is from Above, we can unitedly ask for guidance in the smallest practical details connected with the funds, and while remembering that the Church's liberality for Foreign Missions must ever be the gauge of its spiritual life, it cannot be otherwise than well-pleasing to God to use the  
 st of our business-powers in small financial details, "doing all heartily



as unto the Lord." Keeping then to the practical character of this paper, I would divide our subject under three heads, offering a few suggestions on each :—

1. Collections at Meetings.
2. Collecting Cards and Boxes.
3. The Subscription List.

1. *Collection at a Meeting.*—This often depends on the character of the meeting itself. Prayerfully and thoughtfully carried through, it will be followed by success of the highest kind. If the meeting is regarded as an opportunity for hearing of God's work in the dark world, and of helping it on, and of partaking with Christ in the joy of winning souls, then the monetary results of the meeting are likely to be proportionately large, no matter how or when the collection is made. Apart from motives, the difficulty of making a collection at a meeting may be greatly facilitated by collecting before the end in a plate or bowl large enough to contain the coins. The chairman should announce that a collection will be made, and any donations from absent friends placed as a foundation-offering in the plate.

2. *The Collecting-Card.*—What becomes of all our pink-dot cards? How many are lost? How many taken and then forgotten? How many are filled? These are grave but unanswerable questions. I would, however, from my past experience raise a warning voice against the habit of casually distributing collecting-cards to children at the close of a meeting without any attempt to make them feel their responsibility in the matter. "Now will all those who would like one of my nice little pink cards hold up their hands?" Some scores of youthful aspirants immediately "present arms" in a semaphore position, and the delighted Deputation immediately proceeds to dole out her little pieces of pasteboard without further trouble as to names, register, &c., under the fond delusion that the results will be satisfactory.

Said a High School mistress to me one day, "I always make my girls feel that to take a card is a sacred promise to do something for the cause, and the few I give out are generally filled." Needless to add that in that school the interest is on the increase. Space forbids enlargement on this very important subject; I would only add, In asking young people or those of small means to help, be very definite. Give them an object to work for within their scope. In poor parishes, at the close of a meeting I have often asked twelve or twenty people each to take a card and collect

a shilling. In schools I often offer a final 6*d.* if so many girls will collect 2*s.* 6*d.* or 5*s.* within a certain time, and too much care cannot be bestowed on the filling up and registering of the cards. Boxes, I find, as a rule, are better for adults; both, however, should be exhibited and offered at our meetings.

3. *The Subscription List.*—We have come to the last and surely the most important point of my paper. The main-stay of a Mission, and yet the weakest point of many an Association, is undoubtedly the subscription list. We all know the difficulties of collecting, and naturally many shrink from it. It will test more than any other branch of the work the motive-power of the worker, and it has been truly said that a good and judicious collector has such a self-denying part to perform, that if she steadily carries it on, she is passing through a course of training that will fit her to become, if needs be, a valuable missionary.

Meetings are somewhat uncertain, sales of work fluctuate, collecting-cards are often lost, and boxes forgotten; but the steadily-increasing subscription list is the backbone of a society.

In conclusion, suffer me as a fellow-worker to remind our sisters in home-connection of the force of our personal example in these matters. A subscription list which we have ourselves started is on the right way to prosper, and young people will appreciate our sympathy if we can assure them that the difficulty of filling a card is not unknown to ourselves.

Our dear missionary sisters are constantly putting us to the blush by their noble self-sacrifice; let us therefore "not give to the Lord of that which costs us nothing."

"This I say, brethren, the time is short, it remaineth that they that buy be as though they possessed not, for the fashion of this world passeth away."

F. I. R.

### Daybreak Workers' Union.



THE Annual Exhibition and Sale will be held in Kensington Town Hall, on April 27th and 28th. Our Bengali Zenana (see *MARCH INDIA'S WOMEN*, p. 111) and smaller models illustrating Indian life will be amongst the exhibits. The Prize Competitions have been already announced in *INDIA'S WOMEN*, *October, 1892*, and in *Daybreak*, *October, 1892*, and *January, 1893*.

### In Memoriam—Gertrude Achurch.



THIS sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby," was the Master's answer to the message from the sick-room at Bethany. "Lord, behold, he whom Thou lovest is sick." How strange the words must have seemed in the light of what followed! The Friend who loved him, and who alone could have caused that he should not have died, did not arrive in time. Lazarus died, was carried to the grave, and lay four days in the tomb. And then the Master came. The voice of the Son of God was heard by him that was dead. The glory of God was seen. Jesus, who shed tears of sympathy and affection as He stood by the tomb, was manifested as "the Resurrection and the Life."

And do not these words hold good with regard to her whose early home-call we have to record? At our Committee Meeting on March 1st, we heard that Miss Gertrude Achurch, one of our accepted candidates for the mission-field, was dangerously ill with pleuro-pneumonia at the new Mildmay Hospital, Bethnal Green, whither she had gone in October last to gain some practical experience in nursing, after a year's training at "The Willows." She was one in whom grace had sanctified a natural buoyancy of spirit, and had wrought an unaffected simplicity, sweetness, and self-forgetfulness which won the hearts of her fellow-workers and of the patients, and gave every promise of bright and fruitful missionary service. Much prayer was offered for her. It was hoped that she might be spared, but on Saturday evening, March 4th, she passed peacefully "into the haven where she would be." Her body was laid to rest at Brompton, in Huntingdonshire, on the afternoon of the following Wednesday, "amidst glorious sunshine, masses of flowers, and many true mourners."

"This sickness has not been unto death, but for the glory of God." To her it is not death. When first it occurred to her that she might not recover, she asked, "Is He coming for me?" "The Master has come and called for" her, and she, like Mary of old, "arose quickly and went unto Him." Her short life has not been in vain. Though not spared to work for Christ in the field abroad, she has been enabled to shine brightly for Him at home. One of the hospital workers, writing of her illness, says, "This is a time of great privilege to us." Our warmest sympathy is

with the members of her family in their loss of one most dear to them. For her we rejoice and praise God for His abundant grace given to and manifested in her. To us who remain the Master says, "Considering the issue of her life, imitate her faith," Heb. xiii. 7 (*R.V.*). G. F.

### "Our Own Y.W.C.A.'s Missionary" of the C.E.Z.M.S.



PENNY for your thoughts! What are you gazing at so earnestly? I see nothing upon the roof opposite except the snow."

"It is the snow I was watching—it made me think of those collecting-cards that were taken by the members of the Y.W.C.A. for "Our Own Missionary."

"You mean that my offer of a penny for your thoughts made you think of them!"

"No, indeed! I was watching the snow before you came into the room. Look! how the tiny particles come down, one upon the other, till there is quite a little heap of snow in the crevices between the slates; and so it will go on, one flake over another, till the whole roof has one pure, soft white covering. You see the power of accumulated littles! That icicle, too, hanging from the window, is an illustration of the same fact. The water has trickled, one drop at a time coming down to be added to the last freezing drop, and now it is several inches long. It teaches one not to despise little things,—put together, they may grow into a beautiful whole."

Have our friends, who took the cards, given one penny a month, and got four friends to do the same, till now the cards are almost filled up?

It is nearly a year since this scheme, for sending out a new worker to the mission-field, was started. We shall soon be asking those who took the Y.W.C.A.'s "Own Missionary" cards to send up their collections. We hope that the penny a month will be seen to have produced a sum *large enough to enable us to "go forward;"* the C.E.Z.M.S. Committee

can then choose a worker who shall be the Y.W.C.A.'s representative, from among the candidates now under training for Foreign Mission work, who will then be sent out, God willing, in the autumn.

Look out of the window again! That snow-drift has been brought together by the wind driving the flakes in one direction. We want your prayers to act like the wind. Surely prayer is needed to bring together all the pennies, till they become a sufficiently large heap for this work. Yes, and we shall need to go on praying, for we must not grow weary in our collecting.

And is it only your pence we want, dear reader? Ah, no! we want something more. We want your loving, earnest prayers on behalf of the worker whom our united efforts are to send forth.

If each penny represented a special prayer, what fulness of blessing we might expect upon the labours of "Our Own Missionary"! God grant it may be so. May our prayers bring down the blessing of the Holy Spirit. May He envelop "Our Own Missionary" with blessing, as with a garment. May purity, gentleness, and holiness be her covering. E. G. S.

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*Notice.*—There will (D.V.) be a *Daybreak Workers' Union* Exhibition and Sale in the Kensington Town Hall, on April 27th and 28th, where there will be a stall, the proceeds of which are to help to pay the outfit and passage of "Our Own Missionary." Gifts from Y.W.C.A. members for this stall will be most welcome.

Members who wish to send articles for the Y.W.C.A. Prize Competition are reminded that they must be sent in early, to

MISS SANDYS,  
Manorside, Leigh Road,  
Highbury, N.

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FACTS AND FIGURES.—In India there are at least 21,000,000 widows, 1,500,000 of whom are under twenty-four years of age; 10,000 under ten years of age. The Native people are dying at the rate of 1000 an hour, day and night.

From the open doors of India, China, Japan, Africa, and the Islands of the Seas the cry resounds—"Come over and tell us the good news!"—*The Evangelist*, September 2nd, 1892.

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It has been sometimes objected to addresses on Zenana Missions that they must of necessity be the repetition of a twice-told tale, seeing that the speakers must limit themselves to India. A glance at our frontispiece, and the frontispiece of our last Number, will show a contrast in the types of India's women. The fair high-caste Bengalis who appeared last month, and the dark Todas of the Nilgiri Hills, reproduced this month from a photograph sent home by Miss Wallinger, are supposed to be no nearer akin to one another in race, than the Natives of North-West America would be to the Japanese. And which of all these people are least known? Probably but for Miss Ling and Miss Wallinger, who determined to explore the Wynaad in search of a remnant that remain there of some wild hill tribes, the Toda women would never have been mentioned amongst India's women.

Miss Wallinger's letters in past Volumes have told how she and Miss Ling had so far overcome the shyness of these neglected people as to have been privileged to crawl on hands and knees into the low huts which constitute a Toda *mund*. This confidence had revealed to our missionaries the terrible degradation in which they live; but their need, and the sense that the time is short for this dying-out race, have quickened Miss Wallinger's desire to do what she can to reclaim them. At her request,

her name is entered in our list of missionaries under the heading of the Nilgiri Mission; the article on "First Impressions of Mission Work at Coonor" is written by a lady who accompanied her to India last autumn, though, as the writer explains, her first introduction to Missions is Tamil work at Coonoor.

A large proportion of the space allotted to our work Abroad is given to Baharwa, the headquarters of our Mission to the Santalis. These aboriginal tribes of the Rajmehal Hills bear as little family likeness to the Todas as to the people of Burdwan, our oldest station in Rural Bengal, which follows last of this month's despatches from Abroad, but is certainly not least in interest.

## First Impressions of Mission Work at Coonoor.

*(An Out-station of Ootacamund; 2000 feet lower down the Ghaut).*

**T**S it really true that I am actually in India? Sometimes it seems like a happy dream. How often have I sung in England of "India's coral strand;" and even in the days when I went to the children's missionary meetings, the longing came again and again to be allowed *some day* to help to carry the Message of Life to its millions of people.

Seventeen or eighteen years pass, and then suddenly the opening comes—an unexpected invitation to come out for six months to Coonoor, with Miss Wallinger, to see and help in her Tamil work.

To my great joy I am allowed to accept it; and now I send you an account of my introduction to Tamil Zenana work.

It is 2 p.m. The covered dog-cart comes round, and the Native coachman; I get in, drive down the long, winding Coonoor road, shaded with tall eucalyptus-trees, among which, half hidden, nestle English bungalows. As this is a hill station, I hear the ripple of little streams in fern-wreathed beds. Bullock-waggons pass, and groups of Native men and women, bearing various burdens on their heads, and chewing betel-nut.

First we stop at the post, and I make a muddle over the half and quarter annas, which seem worth so much less than English coppers. We meet the Native catechist and stop to speak with him about the magic-lantern to be exhibited as a reward to the school-children for good Scripture knowledge. Then on to the school itself. It is on a terrace,



between a few Mohammedan shops and the Native quarter. Out runs a boy in petticoat and round embroidered cap, and gives the warning to the master and scholars, who are all quite ready with, "Good morning," or "*Salaam Missiammal*" (young lady). They are doing "multiplication table," but I make the boys pronounce a few of the sounds on the first page of the First Reader, more for my benefit than theirs. Then I get them to repeat Romans vi. 23, and say a few words; we all "*salaam*" and I go off. Round a twist of road, and then we stop at the foot of a steep bit of hill, between the two levels; up goes my umbrella, and up I climb, keeping the Native shops on my right. I stop before a house like those the sailors have under the Esplanade at Brighton. Mrs. F., the Native lady who speaks English and has kindly promised to take me to some of the school-children's parents, is waiting. I sit down a few minutes in the little room with its stone floor, one chair, and nicknacks like those in an English cottage. In comes a white hen from the back room, seeming quite at home.

I have copied the school register, and the master has put down the scholars' addresses? Name, Manikkam, (son of) Abdulrai, (son of) Muralabai. This is hopeless! Mrs. F. goes up a short cut to the school and brings back the "conductor," whose office is to conduct the children to school, in a bright red coat, turban, and petticoat. Mr. F. comes in, and an animated Tamil discussion follows; then we sally forth down the hill a few yards, and stop before the doorway of a "house," a long, lean-to shed, with nothing but a piece of matting as a wall between us and the sun. We enter, and one chair is hastily produced. Three babies sprawl on the ground, five or six neighbours get inside the doorway, and another woman leans round the door of the dark inner room. This is a Christian house, and the owner, a Malayalim woman, has been doing a little voluntary work among her neighbours.

I unroll a picture of the Jailor's Conversion. Mrs. F. reads the portion in Tamil, and she and Mrs. T. explain it. The women try to argue, and shake their heads; I try to say and get them to repeat Romans vi. 23.

Some of their remarks are translated to me: "You want to make us all Christians, and we don't want to be Christians nor learn the verses;" "I would worship your God if I might keep caste, but I cannot give that up;" "You do not know Tamil yet, but if you go on and work hard, you will know it." We three Christians kneel on the matting and pray—Mrs. F. in Tamil, I in English. She said afterwards, "These people all *know* that

the Christian religion is the true one ; but they always consider Christians such mean caste."

We drive round to the higher level and stop at a heathen house. "Would we please come round?" We follow round the side, and get into a narrow court, the sun full on it, rooms all round. A box is turned over for me to sit on, but I ask to go in the shade, so we go up two steps into the room above. About half a dozen women, as many children, and two men crowd round the door. Again we try the picture and text, and with the same result. "Your God and ours are the same," says one. "No! our God tells us we must give up sin," we answer. "That is *quite* impossible," they reply. We repeat St. John i. 7, and then go over and over the verse.

"It is too hard ; we cannot learn it so fast. You must come every day and teach us, and then we will learn it."

"But directly you are gone we shall forget it, because we have so many troubles," remark these poor women.

Two learnt *Pavatine sumbalum murrinum*, and said those were easy  
Of sin wages death  
 words, so next week we hope to go again, and give the brighter side of the message.

So much for one afternoon ! I cannot here describe my deep sense of the *great* need for more workers that exists. We say in England, "Oh, but we cannot spare all our workers." Yet it seems that, if instead of keeping twenty and sending one, we were to do the reverse, it would be more in proportion to the real need. Heathenism is *many* shades blacker than I had pictured it, and the wrench of coming over to the Christian religion is almost too severe for us to grasp. An "*outcast*" means much more than we can realize.

But we are on the winning side, and one can see already how the heaven is working. "*Use every* lawful means in missionary work, and rely only on God," is the word one seems to hear.

K. E. G.

## Baharwa.



THE Baharwa Girls' Boarding-school of the Church Missionary Society was for several years under the superintendence of Mrs. Cole, who with her husband returned home on furlough in February, 1891.

A few months previous to this, the school had been placed under the superintendence of our missionary, Miss M. Gore. Miss Amy Leffler,

also of the C.E.Z.S., was sent up to join Miss Gore at Baharwa as a companion and co-missionary, not as a helper with the school, but, as soon as the Santali language should be learnt, to take up, as her particular work, the women of the Santal country in and around Baharwa.

Through an imperative home-call, Miss Gore returned to England in November, 1891, and, until January, the school work was kindly superintended by Miss Valpy and Miss Harding, of the C.E.Z.M.S., who each held the management for a short time. In January, 1892, Mr. and Mrs. Brown were able to make Baharwa once more their station, and the school came again under the superintendence of Mrs. Brown, of the C.M.S.

Miss Amy Leffler continues her valuable work among the Santali women more or less throughout the year. Her out-of-door work is very arduous, both in the hot season and in the rains, for there is only one road in the place, and many villages have to be reached by tracks and over the ridges of the rice-fields, in which the lightest trap would be of no use. This work, therefore, must be done on horseback or on foot. In spite of all difficulties, remote villages are often reached through depths of mud, under the shelter of a very large *solar toupie*, and spreading, white-covered umbrella.

Another means used to catch the women as they tramp to the bazaar in Baharwa is by pitching a tent near the one high-road. Miss Leffler and her Bible-women invite the women to step up to the tent and listen to the words of Christ, and to a Santali hymn before they go on.

During the cold-season holidays, Mr. and Mrs. Brown and Miss Leffler, with a Santali Bible-women, live out in the district between the hills. Such isolated parts are truly the "ends of the earth," and much precious work is done in them.

The invaluable work of the Santal Girls' Boarding-school is yearly making itself known and felt in the country. One very practical feature in the missionary work of the school is that at certain times elder girls of the Upper Primary classes are allowed to accompany Mrs. Brown, or Miss Leffler, with the Bible-women to the villages of the neighbourhood, and do missionary work among their yet untaught sisters. Of this work we hope from time to time to receive interesting details. It is the trifling incidents and details of experience that make the picture of missionary work vivid.

**Amongst Santali Villages.**

BY MISS LEFFLER.

*Camp Rudwa, Dhorompur,  
December, 1892.*

In a little tent about twenty-four miles away from our bungalow, on the day before Christmas, I sit down to write a brief account of the year's work. Our camp is literally surrounded with hills on every side, and these, with the bright sunshine on them, and little villages dotted here and there about the plain, make a pretty picture, though the grass is quite dried up, and the soil is of a dazzling white, rather trying to the eyes.

Whilst out at work like this in the district, one feels inclined to sigh, "Oh, that it were always the cool season!" for it is difficult to visit the villages regularly in the hot weather and rains, and yet this is the work entrusted to me in this corner of the great vineyard. One thing which makes it difficult is the fact that most of the villages can only be reached by crossing the rice-fields, which must be done either riding or walking, and therefore cannot be attempted in the hot sun. However, last hot season there was the second language, Bengali, to be studied, besides which I was able to help Mrs. Brown a little by superintending the daily work-class in the school, and by taking a singing-class once or twice a week. Each day when the sun began to sink lower in the heavens, I went out into the villages till 7 or 7.30 with the Bible-woman, who also visited villages in

the morning with her walking companion; of these visits she kept an account, which she brought to me to read when she came for our little reading and prayer on Saturday mornings.

In the rains we could get out earlier, but then there were difficulties of another sort—great pools of water like small lakes in some places, while the entrance to many villages, and sometimes the whole path through them was a perfect quagmire, and so bad are the bogs that the people will often leave a village because of the trouble they have in getting their cattle through them, and yet, strange to say, in the dry season none of them set to work to get some of the stones, in which the country abounds, to make the road hard.

There is no getting the women alone in these villages, for all the talking has to be done in the yard of the house, or out in the road. If it came on to rain while we were in a village, we had to take refuge in a cow-house: we have often sat in one of these to talk to the people, only it is necessary to vacate the place when the rightful inhabitants return. Sometimes the getting home in the dark was a difficult matter, the ridges or little paths in the rice-fields being so wet and slippery that the poor pony was constantly on the verge of tumbling off. When the people had listened well, all this was, however, as nothing; but, alas! they will not always hear.

It is a sad fact that those people who live nearest to the Mission, and have had the most advantages, are the hardest to teach—I think, in many cases, they must have become Gospel-hardened. Still we often have happy times in some of these villages.

There is one sect of the Santals very like the Pharisees of old. When one begins to tell them of sin and a Saviour, with a superior smile, they reply, "Oh, we are clean"—indeed they are called "The Clean People." They do not worship *bongas* (demons), they do not eat meat; they have, I believe, certain rules about their bathing, and think themselves far more holy than their *bonga*-worshipping brethren, and are, in reality, much more difficult to deal with. One man assured me the other day that they were quite prepared for the Judgment, when I spoke to him about it.

#### *Tent Life.*

Having been hindered by the weather from getting about freely before, you can imagine how good it was on returning fresh and well from the hills at the end of October, to feel that the cool season was before us. Being alone, I could not go off into camp, so Mrs. Brown thought of a compromise, viz., to have a tent out about five or six miles away, riding out there early in the morning, working from there as a centre, and returning at evening. Of course, this entailed about three hours' riding each day to and from the centre, which time would have been husbanded if one could have stayed on the spot;

still, by this means we visited villages too far away to be reached at other times.

It was very delightful to be able to get out like this, and I felt very happy the first morning we started off. The village to which we were going lay at the foot of the second range of hills, and we got there about 7.45, left the pony at the little mud house used by the magistrate for hearing the people's cases when he goes round the district, and went off into the villages. We soon had a number of people listening gladly to our message, and went on talking at different places till 11.15, when I went in search of some breakfast. Alas! there had been some delay on the road, so that it was not ready until 12 a.m., when it had to be eaten in public, for a little village school was being held in the other division of this place, with only a low mud wall between; but one has to get used to being stared at.

One morning as I rode over the hill, I met a number of Hindu women, who mistook me for a *Sahib*, and covered their faces, and turned their backs on me, and would not answer a word when I spoke to them! I did not think the day would ever come when I should be mistaken for a man!

It was like an oasis in a desert when, here and there in the villages, we came upon Christian families. They always seemed very pleased to see us, and we used to read, sing, and have prayer together. The only Christian family in an entirely heathen village must need much grace; yet there are many so

situated. The road to the next centre was for the most part very stony, and so the tent did not get put up in time the first day, and I had to take refuge in the primitive little church. At one end was a hole in the wall, which proved to open into a cow-house, and I looked through at some very fine specimens! It was trying to be there, as one was never free from watchful eyes. In the afternoon of our last day at that centre, we had a little meeting in the church for the Christian women. There were about ten, and after singing and prayer, I spoke to them a little on Rev. xxii. 17, specially dwelling on the words, "Let him that heareth say, Come."

For the few weeks before we came out into camp, we continued last year's plan of sitting in a tent near the house on Wednesdays, to catch the people who go past to the market held in the bazaar. Once or twice we felt the benefit of having visited the farther villages, for people would come up smiling to say, "We are from so-and-so; you came to see us the other day."

These people walk tremendous distances. Some of the school-girls walk forty miles to their homes; they accomplish this in two days, and cook and eat by the roadside as they go along. What would Bengali girls think of that?

It would surprise English people to see the primitive way in which the material for the *saris* is woven in these villages, all by hand, the strands being fixed, and sticks fastened in the ground at either end, and supported by five or six bedsteads turned on

their sides in the middle. Twice, too, we have come upon treacle-makers. The work is all carried on in the field where the sugar-cane is grown. The machine for pressing the juice out is moved by a couple of oxen, and the boiling process is also performed on the spot. One often thinks of the words, "Blessed are ye which sow beside all waters;" for that is what the village missionary must do. There can be no consecutive teaching as in Zenanas, for one often does not see the same people again for weeks. They have gone to draw water, or to visit a friend, or are at work in the fields when we visit them, and so one just has to sit down, and talk to the women as one finds them. It is by no means uncommon at certain times of the year to get to a village and find it deserted by all but a few children and one or two old women, every one else being in the fields.

These people make all sorts of excuses for not forsaking their *bonga* worship; one very common one with the women is that they *cannot* unless the men do so; but too often it is that they have no wish, they will not give up the dancing and drinking; this last is dreadfully common amongst them—indeed, one might call it a part of their religion, for it always takes the most prominent place in all their feasts. I think one man really spoke the truth when he said, "Oh, mother, the words that you tell us are very good, but we think the pleasures of this world very enjoyable, we are *satisfied* with them, and we do not know anything about the hereafter."

The Bible-woman told me afterwards that he was comfortably off, and would probably drink *handi* (rice-spirit) every day, and that to them is perfect happiness. One of the stock arguments we constantly hear is that no one has been to the other world and brought back word what it is like: sometimes they ask us if *we* have, and in such a significant way, as if they thought that question would utterly nonplus us.

December 1st was quite an epoch in our history, for on that day Mrs. Brown, her little boy, and I went out to join Mr. Brown in camp. There was a tremendous loading of bullock *garis*, and about two hours later than we had expected we started off. Mrs. Brown, the child, and *ayah* travelled in a great springless bullock *gari* covered with matting, in comparison with which a carrier's cart would be quite a grand conveyance. I could not help smiling as I rode up behind this great blundering thing, and was conscious of a ridiculous feeling of superiority as I followed on my pony.

We stopped about half-way for breakfast, but as it had not then arrived, we had to manage with what we had with us, and by borrowing two large brass basins, which had to do for teapot and tea-cups, and having paper plates, &c., we managed very well. Owing to the absence of roads in many parts, when once the carts start off with the tents, there is no saying when they will reach their destination, and so we found it one moving-day later on. My pony had gone twenty-miles to be shod, and so, after

nine-o'clock breakfast, the Bible-woman and I set off to walk the six or seven miles to the next camping-place, calling at the villages as we went along. About 4 p.m. we reached our destination. There were Mrs. Brown and the child, but no carts, no tents, no food. Some provisions had been brought in the covered *gari*, but that had stuck fast in a river some distance off. Happily there was a school-house, a little, bare mud place, with no doors; but as it began to get cold, we were glad to take refuge in it.

About six o'clock the little box of provisions was brought to us, though the cart was still a fixture in the river, and we had some tea and bread and butter, after which we sat patiently waiting, and the poor tired little Cyril fell asleep in his mother's arms. Awful rumours reached us of broken carts, but we could only hope for the best. About 9 p.m. we heard voices, and a number of *coolies* arrived with the things from the carts, which they said could not get in that night. These men were delightfully affable, and chatted away, half filling up our little refuge. At last one man who said the *Sahib* had told them to wait till he came, sat down on a *parkom*, which had been lent to us. Mrs. Brown gently suggested that they should go and wait at the Munshi's house, and, with unchanged pleasantness, out they all trooped, casting admiring glances back at sleepy Cyril. Another delay, and then more *coolies*, and Mr. Brown himself, and at 9.45 p.m. we sat down to dinner, which we partook of at a



bed, converted for the time being into a table.

Such are some of the experiences of camp life! But when once the tents are up again, all such discomforts are soon forgotten, and it is splendid to be out like this amongst the people. On Sundays, where possible, we go to the simple district churches; in some the people either bring their own stools, or sit on the floor. It was a great joy to Mrs. Brown to see two heathen girls, who have been in the school some little time, at church one Sunday; they had walked three miles to be present, and we heard how they have left off joining in all the heathen amusements in their village, and are hoping soon to be baptized. One Sunday we had service in the tent, as there was no church anywhere about, and an old man and his wife confessed Christ in baptism.

There is a great opportunity for work when we are at a large centre on market-day. We had one such day last week; the market-place was a little distance away from our encampment, so Mr. Brown had a small tent put up for me and the C.E.Z. Bible-woman; the two C.M.S. women took their stand at another point. It was a wonderful sight, like a fair; but we had not much time to look about, for our tent was simply surrounded for more than four hours, so that we could never leave off speaking and singing. This latter is a great attraction. Such different-looking people gathered round us!—most conspicuous of all, the Pahari men. A fringe across the forehead, a long, lank ringlet down

each side of the face, and a funny little knob of hair and a comb at the top of the head, had a most comical effect. Many of the Santals, too, have large knobs of hair, and wear necklaces and bangles.

You can have no idea how utterly out-of-the-world many of these villages are, and the surroundings are often very pretty—wild bits of jungle, narrow little winding rivers, and great beds of stone. It is quite different round Baharwa. The people mostly live very lonely lives; it seems wonderful to think how generations of them live and die, knowing, having, and wanting but little. One village especially rises before me as I write, to which the Bible-women and I went one Saturday morning. When we reached the spot where we expected to find it, there was only a small track; but we were told to go on, and on we went until we came to what looked like a great stone staircase, though by no means so easy to go up. The pony had to be left behind, and it was rather an undertaking to poise one's self to a nicety on the tip of one huge stone before leaping to another. I never saw such a stony country as this; it has every appearance of having been volcanic at some period or other. At the top was a flat table-land, and the remains of a crop of Indian corn in the midst of the surrounding jungle proved that there was a village near. Quite suddenly we came upon it, and entered a stony, uneven path, so shaded by large trees as to give us quite a chill as we turned out of the burning sun.

My heart was glad with the anticipation of the people in such a lonely spot gathering round us to listen ; but to our utter surprise, many of them never troubled to come near us at all, though those who did come said a "*Mem Sahib*" had never visited them before ; even these soon went back to their work, and so, sad and disappointed, we had to turn and leave them.

Since beginning to write this, Christmas Day has come and gone. We had bright services in a very small church, with very large decorations ; so small was the church that some of our servants had to sit just outside the door. The day before yesterday we were moving camp again, and on the way the Bible-woman and I turned to visit two houses which stood alone. As we approached, the people said, "Go away, we are in great trouble ; one of us died yesterday." When we said we had words of comfort for such as are in sorrow, they gave us a seat, and we told them about Jesus ; but only one seemed to listen at all, and while we were speaking another woman arrived with a bundle on her head. She was the daughter of the woman who had died the day before, and whose body had already been burnt. All rose to meet her, and burst out with the most heartrending cries, while the woman next door set up a dreadful wail. It seemed to thrill through every nerve, and I could have sat down and cried too. The Bible-woman whispered that it would be useless to stay longer, and so we crept away, longing, oh, how much!

that they might know Him who said, "I am the resurrection and the life."

We had a new experience yesterday. I knew these people had, many of them, never seen an English lady before, but it never struck me that they would be afraid of me ; so imagine my astonishment when the people of one house all ran away and left us ! Some of them took refuge in the head-man's house, and presently we went on there. Here the wife stood and eyed me in the most dreadful manner, and when the Bible-woman asked if she would not give us a seat, she jerked a bed over as if I would bite her in the process. Then ensued a conversation something like this :—

"Perhaps you have never seen any one like me before, and are afraid ?"

"Yes ; we are afraid."

"Well, don't be afraid ; I, too, am a woman, and we have come to tell you very good words."

"Where's your husband ?"

"I have none."

"Well, but there are plenty of fair people, why do you not marry one of them ?"

"I prefer not."

"Are you a Santal or a Hindu ?"

"I am neither one nor the other ; I come from a far country."

Then turning to the Bible-woman, this woman said, "Why are you not fair like she is ?"

"Because she comes from a cold country where all the people are fair like that."

"But if you wash with *soap*, why are not you fair ?" Then having

finished her questioning, she turned and left us, and never came near us to hear any more; but other women were there, and they listened.

I did so long to begin a Sunday-school for heathen children, and after a great deal of persuasion, a woman consented to bring children from her village, who were each to receive a *kurta* when they had attended twelve times. For five Sundays they appeared regularly, and then they came no more. After a while, a woman from another village began to bring the children, but after three weeks the parents said I was going to make them all Christians, and so they came no more. So there is light and *shade*! Still, Mr. Brown, who has been working in the Santal country for more than twenty years, says he sees a great difference in the attitude of the people towards Christianity: he thinks we are still, to a great extent, sowers and pioneers, but the people are losing all faith in their *bongas*, and that is a great step; and so in faith, and hope, and prayer, God's children must work on. I do not think there is the *romance* in

Mission work which, in imagination, sometimes seems to linger round it. It is often weary work, toiling over great stretches of hot rice-fields, without one tree to cast the least bit of shade; it is not romantic to talk to ignorant and often stupid heathen, surrounded by hordes of unclothed children, and having to look upon all sorts of loathsome sores; but realizing how in these people the Divine image is marred, how vast and strong is Satan's kingdom, and how fierce must be the conflict before he is dethroned, *then* it is a great and glorious work, especially when one remembers in Whose strength and with what weapons we fight, so that the very weakest need not fear to enter the lists, and it seems a glad and thankful thing to be allowed to take ever such a humble share in it.

I must not close without warm thanks to those who so kindly responded to Miss Gore's request for pieces for patchwork, &c. Such a splendid supply came with the yearly gifts from England.

## Burdwan.



TWO distinctive features in the past records of Burdwan are mentioned in our "Manual," which gives brief notes of each of our stations; the district itself has been famous for robbers, and its Rajahs, for their liberal support of idolatry. The history of the Church of Christ in this place, which has been called the Garden of Bengal, is bright with incidents of generosity and devotion since 1816, when a Mission was started by Captain Stewart. Having been cultivated for many years by the labours of the Rev. J. J. and

Mrs. Weitbrecht, and watered with their prayers and tears, it is welcome news that Miss Editha Mulvany can tell of its lifting its head after apparently drooping during a time of difficulty; her opening sentence is a recognition of the uses of adversity to churches as well as to individual members.

### Our Work in the Oldest Station of Rural Bengal.

BY MISS E. F. MULVANY.

Just now our minds are full of the distressing news from China. Some of our countrymen, with the steadfast Chinese Christians, have been counted worthy to suffer death for Christ, and we almost envy them, as we feel that were *we* and the Native Christians to suffer more persecution for His dear Name's Sake, our faith might be quickened and become a greater reality. The Christian churches of this land are too phlegmatic. It is not for us, however, to dictate what is the best for the churches in India. He Who walks in their midst overrules all for the completion of His own Church on earth. For our special work in Burd-

wan we feel deeply thankful. He has sent a truly earnest C.M.S. pastor and his wife to labour here. The new church, we trust, will be opened at Christmas.

Mr. Santer, C.M.S., is working as hard as he can, and harder than he ought, to have it ready, and we feel cheered as we see the pretty little building being roofed in. It is much more central than the other, and though our hearts have oftentimes felt sore at seeing the pretty old C.M.S. compound with Mr. Weitbrecht's nice church demolished, we have the comfort of knowing the present situation will make this more useful.

It is not easy to realize, in this age of education, that the little Mission schools in India are vantage-ground to be fought for and jealously guarded. With her two fellow-missionaries, Miss Mary Smith and Miss Edwards, Miss Mulvany has made a brave struggle to defend one at Royan, which has succumbed to the opposition of Brahman priests. This school was specially valued, for the sake of its association with Miss Gore when she was at Burdwan. In spite of fluctuations and disappointments, the schools do their work, and nothing can hinder, both in schools and zenanas, the Word of God entering into the hearts of those who read it. Miss Mulvany writes :—

At Rajgunge some Brahmins, of that part, succeeded in preventing two from there are a large number in of Miss Smith's pupils from reading

any more, saying if they did, they would become Christians. They tried to intimidate one of them, but she replied, "There is no fear of my *becoming* a Christian; I *am* a Christian *now*, and I intend to remain a Christian." This young girl cannot be baptized, as she is married and has one little boy. She was first Miss Gore's pupil and then Mrs. Chowdhry's—the latter got her to join the Children's Scripture Union. She follows the portion regularly. One day when reading Isaiah xlv. with me, she was much struck with the absurdity of a man's making his god from the very wood which is fuel for his fire for cooking. She turned down the leaf to mark the place.

Another girl who was frightened and stopped learning, has begun again, and is now able to read well enough to have a Bible for herself, which she will get as a prize. They are all beginning to talk about these prizes.

Miss Edwards undertook two pupils two days in the week; one has proved a great interest to her. She is full of eagerness to hear. As she looks at us with her large, earnest eyes, we cannot help feeling what a power and ability there is in her. She has attached herself much to Miss Edwards, and was disconsolate when she left her for the itinerating.

Miss Piggott and I are struggling to keep all the houses going while the others are in camp. We have failed in getting the extra helpers we needed for the cold weather, and we

have had a great loss in Mrs. Chowdhry's removal from us. Our loss is, however, Miss Cowley's gain at Howrah.

#### *Our Bible-women.*

Mary, our oldest, is wonderfully indefatigable and persevering in going from village to village, and where she is in the habit of visiting regularly they understand her, and she is appreciated; but she cannot command large audiences.

Gondoraj, who accompanies Miss Smith in her work four days in the week, is from the Chupra Widows' Class. Though not naturally clever, she is becoming most efficient as a Bible-woman through her knowledge of Scripture, and by her ready illustrations and arguments both against Hinduism and Mohammedanism. She sings Bengali tunes sweetly, which is very acceptable to the people. She visits a large number of houses both at Golahat and Rajgunge, where she gives Bible instruction only. Both these Bible-women are supplied by the British and Foreign Bible Society.

A third Bible-woman is subscribed for by one of God's self-denying servants.

We hope that a woman whom we know to be a true child of God in this place may come forward to offer herself for this work. It is only beginning to dawn upon some of the Bengali Christian women that it is possible for them to break through their former prejudice, and go about in this way to work for Christ.

## Foreign Notes.

### NORTH INDIA MISSION.

#### CALCUTTA.

#### *Mohammedan Mission.*



MISS S. L. MULVANY has written to correct a mistake in a foot-note in INDIA'S WOMEN, January, p. 32. We gladly welcome her letter as it gives a short account of the two good workers, Jehangir and his wife, who have been repeatedly mentioned by our missionaries of the Mohammedan Branch, Calcutta :—

*Jehangir* was a convert of the Wesleyan Methodist Mission at Demerara, and, fifteen years afterwards, was brought to me by the C.M.S. catechist who had been the means, under God, of leading him to see that he ought to confess the fact of his baptism, which since his return to India he had been hiding from his relations, and that he ought to strive to bring the Mohammedan wife he had meantime married, under our instruction. This was done, and she with her two boys was subsequently baptized by the Rev. Jani Alli, and has been a true Christian helpmeet to him. Neither of them has, however, *worked under me*.

*Jehangir* was a carpenter in some mills, but the Rev. J. W. Hall (C.M.S.), seeing what a capital colporteur and

worker he was, engaged him for the C.M.S. so that he might devote his *whole* time to the work of Christ, which he ardently loves. We do work *together* oftentimes, in that happy harmony and unity which is strength, in so many instances, between all members of the C.E.Z. and C.M.S.

Yesterday, to her great delight, I was able to arrange to take his wife to her old haunts, near Matya Burj. This we planned, with earnest prayer, at our Tuesday prayer-meeting, and it was a great joy to me to have this opportunity of hearing her testimony there, and among some of my pupils. What struck me much was that she, in a simple, joyous way, dwelt on the fact that God had chosen her.—*Calcutta, Jan. 25th, 1893.*

#### MIRAT.

#### *A Winter Sale in Eastern Sunshine.*

"The best form of thanks is the expectation of favours to come" is carried out with regard to gifts from our Working Parties. Miss Selma Toernle, in a letter written on December 12th, shows that these gifts are *no* real service in the Mission Field :—

You will be glad to hear that yesterday we held a most successful fancy sale, at which we realized 300 rupees, chiefly from the sale of the lovely boxful you sent, a sum for which we are most thankful.

The sale lasted from 4 to 8 p.m., and was well attended. The ladies of the station were very good; the Ladies' Club rooms were lent us free of all charges. They provided refreshments most liberally, and tea and cakes were handed round by young ladies, prettily dressed in muslin caps and aprons. A piano was procured, and at intervals some of the ladies and gentlemen gave us pretty songs and solos and instrumental music to cheer us. Our friends brightened the room with tasteful floral decorations, and the stalls looked very well.

We were favoured with one of India's exquisite cold-weather days, of loveliest sunshine and brilliant sky.

Mrs. Crawford, wife of the Presbyterian chaplain, ever a kind helper and supporter of our work, sent a delightful contribution to our stalls, among other things some nice paintings done by the members of the Y.W.C.A. Art Class, all of which were sold.

Could you have seen the bright scene, and shared in our enjoyment of the substantial help brought to us by the sale, I think our friends in England would have felt well rewarded for all the labour they have spent on behalf of our work.

And now Christmas is drawing near, and the children's happy time with all its bright joys and gifts will be upon us, and then your second box with the dolls, &c., will be discussed. The children are already coming more regularly and learning more vigorously in anticipation. All this, however, must be told in future home letters.

## THE PUNJAB AND SINDH MISSIONS.

### AJNALA.

#### *A Recollection of Miss Gertrude Elliott.*

In January we published a short *In Memoriam* of Miss Gertrude Elliott who had worked with Miss Clay at Ajnala since 1888. Such brief notices of God's servants who have entered into rest, must always seem incomplete, but they generally find a sequel in recollections, incidentally mentioned, of the impressions their lives have left on those about them.

The Rev. H. F. Wright, in a recent letter, mentions a conversation which he had with *Padri* Sadiq, the Native pastor of Ajnala. Miss Elliott was referred to, and the pastor remarked: "I knew her well, for often she was with me on tour in the district, and as the Saviour bade us, so she had both the wisdom of the serpent and the harmlessness of the dove. She possessed both, but the dovelike quality was supreme (or, in his own language's idiom, 'the dovelike quality had the victory').".



TARN TARAN.—*A Liberal Rajah.*

LETTER FROM MISS HANBURY.

*January 12th, 1893.*

. . . . I happen to be writing to you from our out-station, Chhabal, and how I wish I could describe to you the scene! One Indian young lady who has lately joined us as a worker is my companion, and we are inhabiting a strange native bungalow built for visitors by the Rajah, who lives near by. He helped us to open a little dispensary here, and put this bungalow at our disposal whenever we came over. It is a bare, white-washed room, enclosed by a courtyard. The furniture consists of a table, a bedstead, three chairs, a chest of drawers, and a grand old box. Surrounding it is a small forest of orange-trees, which, however, are bare this year. Outside you would see our small cart, and the ponies tethered for the night, in the open with only a tree for shelter.

We had an early visit from the Rajah this morning, because it is a great feast-day, and he came to pay his respects, and treat us as we treat others on Christmas Day. He brought a handsome box for us to use in the villages for medicines, and presented each of the servants with a rupee, &c., &c. He daily sends us milk and chickens and other necessities. He has spent a great deal on the dispensary, which is greatly appreciated by the women of the neighbourhood. I have spent several days here this week visiting the villages around. There is a good deal of encouragement.

On Friday, Miss Grimwood came

over, bringing the magic-lantern. I had suggested it to the ladies in the Rajah's house, who are very friendly with us. They were delighted with the idea, never having seen such a thing before. The sheet was hung in the arch of their verandah, and they sat near by us as we showed it. The large courtyard was filled with women and girls from the adjoining village, who kept perfect silence during the explanation of the pictures. This we undertook by turns, our dear Bible-woman, Begam Jan, taking a lion's share.

In the middle the Rajah sent to ask if he might be allowed to see it, and on receiving permission, came and sat in the front, bidding the women to keep their seats, and not to move for him. He was greatly delighted, and after it was over distributed, through his servants, sweets to the whole assembly. The next morning he paid us an early visit, bringing with him a donation of Rs. 300, to be spent in adding necessary buildings to the dispensary, so that in all weathers, and under all circumstances, we shall be able to stay there.

He has, I am sorry to say, suffered a great deal from cancer in the tongue, and although he has passed through an operation, the doctor tells him it is not cured. This makes us feel very sad, and we long that while he has time, he may truly and simply believe in the One True Way to Heaven. Please do not forget to pray for him.

## SUKKUR.

*In Grateful Remembrance.*

Miss Brook, our missionary at Sukkur, who is at present at home on sick-leave, writes:—

*Cheltenham, Feb. 6th, 1893.*

I heard last mail of the death of Mrs. Flynn, who was a very earnest worker, always willing to go anywhere or do anything to help forward the Mission work. When first I went to Sukkur in November, 1889, she had just begun to learn Sindhi, and though advanced in years, she was most diligent in her study of the language, and was soon able to talk to the people. She took an untiring interest in her pupils in the city, but when required, she was always ready to help in the school or dispensary. Not only in heathen homes, but amongst others, she was seeking to win souls for Christ.

Mrs. Flynn was born and brought up in India, but I heard a few weeks since that she was coming to England with friends for a short time; God has seen fit, however, to take her to a "better country," and we rejoice for her, knowing that she has the Master's reward for having faithfully carried out the work He entrusted to her.

Who will come forward to share in the sowing (or it may be the reaping) in the Master's vineyard, and at last to hear, as we believe Mrs. Flynn has already heard, the Master's voice saying, "Well done, good and faithful servant, enter thou into the joy of thy Lord"?

## NEEDS AND WANTS.

*For the North India Mission.*

At Purangur and in the neighbourhood, about ten miles from Jabalpur, Miss Branch urges that there is most promising ground and great openings for a village Mission. Additional expenses to set this work afloat and to maintain it are stated to be Rs. 350 a year, or about 24/. The Committee have been unable to sanction this expenditure, after having so lately had to close work already in progress in other parts of North India. Miss Branch's effort, it is feared, will therefore have to be stopped.

This notice appeared in October, p. 469, and has elicited the kind offer of one of our readers to guarantee 2l. to set this work afloat, if eleven others can be found to do the same. We earnestly trust that this promising opening may not be lost.

*For the South India Mission.*

A fully qualified Medical Missionary is needed at once to carry on the work among Mohammedan women at Bangalore begun by Miss Nixon, who has left the Mission on her marriage in November.

Another appeal comes from Bangalore. Miss A. M. Smith, the head of our Mohammedan Mission at this station, has strongly represented the need of a training home in South India for lady missionaries. They need an institution where they could thoroughly learn the language and have lectures on the religions of the people amongst whom they

are to work. When Miss Smith wrote on this subject in the autumn, she knew of three or four ladies whom she would have liked to receive with this object, but there was no room in the C.E.Z. Mission-house, which is already the home of eight missionaries and assistant missionaries.

To carry out this plan of having a Missionary Training Institution in South India, a suitable house must be built, which would cost about 2000*l*. Once started, it would be probably self-supporting. To do things well from the very beginning is the best economy, and we earnestly beg our readers to bear this project in mind, and where possible to give of their substance. Contributions will be received for this object by the C.E.Z.M.S. Financial Secretary, 9, Salisbury Square, E.C.

#### WANTED.

*Kurtas* for the widows of Miss Wauton's Industrial Class, Amritsar. Miss MacGregor, 17, Gunterstone Road, West Kensington, W., Hon. Sec. for the C.E.Z.M.S. *Indian Widows' Union*, will supply patterns of these garments, or give information, and receive and send other kind gifts for the needy widows of India.

*Wanted for Chester Annual Meeting*.—Will country friends kindly send contributions of primroses, moss, and any other spring flowers that will stand the journey? We purpose selling them at the close of the meeting, which will (D.V.) be held on Friday afternoon, April 28th. The flowers should be tied in bunches ready for sale and sent to Miss E. Weaver, 9, King Street, Chester, not later than the morning of the 27th or 28th.

*Foreign Postage Stamps*.—Miss Sandys, Manorside, Leigh Road, Highbury, N., will be glad to get old Cape of Good Hope, West Indian, old Colonial, and present day African stamps to sell for C.E.Z.M.S.

*The Help of kind Amateur Photographers*.—Miss Sandys has several interesting photographs illustrating our foreign work, of which she would be glad to have duplicates to lend to our Deputations.

## Correspondence.

(The Editor disclaims responsibility for the opinions of Correspondents.)

#### A MISSIONARY TRAINING HOME.

Miss Annie Sharp writes from Amritsar, February 1st, 1893, to correct a mistake which she made in the copy of an article entitled "God calling Yet," INDIA'S WOMEN, December, 1892, p. 242. In the last sentence, she refers to the flight of Time whilst Englishwomen hear, without obeying the call to the Foreign Field, and remarks :—

"Another Annual Meeting comes round, and they say it was a grander one than had ever been known before! Surely it would have been a grander one if it had found them in a foreign land preaching the Gospel of Peace, instead of finding them in a Missionary Training Home or seated in Exeter Hall."

Miss Sharp says the last sentence should have been concluded: "if it had found them in a Missionary Training Home or in the Foreign Field, instead of seated in Exeter Hall;" and she remarks, "I am so strong on the point of the necessity for training that I do not like this to stand uncontradicted."

## PRAISE AND PRAYER.

MEETINGS for Praise and Prayer will be held (D.V.) at the Society's Office, 9, Salisbury Square, E.C., on Monday, April 10th, at 3 o'clock, and at the Manor House, Leigh Road, Highbury, on Tuesday, April 24th, at 3.30.

## REQUEST FOR PRAYER.

For a liberal rajah to whom our missionaries at Tarn Taran are indebted, and whose days on earth, it is feared, cannot be many—that in this life he may seek and find the one Lord of Salvation. (See p. 182.)

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**The Editor's Work Basket.**

ONE of our kind helpers and collectors is anxious to raise the funds in her Association by the sale of her fancy work, and will be glad to supply the following articles:—

Baby gloves, price 8*d.* or 10*d.*, and jackets, 2*s.* 6*d.* each or 4*s.* 6*d.* a pair, knitted in best *Lady Betty* wool.

Toilet mats, of Art American cloth, worked with wool.

„ „ Turkey towelling, worked with cotton or wool.

Parcels sent post free, if orders amount to 5*s.* or upwards.

*Address*—Miss Ida Rickerby, 248, Breck Road, Liverpool.

A Sale of Work for the C.E.Z.M.S. and D.W.U. will be held by Mrs. Crabb, Sorrento Villa, 13, Seaside Road, Eastbourne, in Easter week, April 4th and 5th.

*Odds and ends of Wool*, of any length, quality, or colour, will be gratefully received for knitting into counterpanes for Kashmir by Miss Willson, Y.W.C.A., 9, Mona Terrace, Douglas, Isle of Man, and by Mrs. A. Morris, Kirk Michael Vicarage, Isle of Man.

*Materials for Fancy Work*.—Mrs. James Peck, Linden House, Eye, Suffolk, has, year by year, kindly supplied needlework, prepared and begun for the pupils of our missionaries in India. Any help in carrying out this valuable undertaking will be gladly received. Canvas and wools are specially in requisition.

The following places of business are recommended for buying nankeen dolls by the dozen to be sent to India as prizes in Mission schools and Zenanas: James Farquharson, 63 and 64, Houndsditch; William Reddan, Old Compton Street, Soho; James Wisbey and Co, 77, 78, 79, Houndsditch. Light-haired dolls are to be avoided, as the Indian women and children think they represent old women, and biscuit china is apt to turn black with the climate. To suit the Oriental taste, dolls should be dressed in the brightest colours; plain white is not acceptable, as it is the dress of the widows.

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## Stories from Mother's Note-books for the Children.

By U. S. O.

### CHAPTER IV.—BOMBAY.

**A**LL the rooms in India look like landings. They have white-washed walls, and very many doors. The windows are quite high up, so that you cannot look out ; nearly all of the rooms, however, open on one side to a wide verandah which is cheerful. In the sunny part of the day, heavy grass matting is hung at the outer doors to keep the room as cool as possible.

The missionary's wife took us up to her baby's nursery ; we found the dear little fellow chuckling and very happy. His brown nurse wore earrings, a great many bracelets, and was rolled up in a *saree*, whilst her daughter had wide yellow satin trousers.

Baby's cot was in the middle of the large room, perhaps to get all the air possible, or that no snakes might hide behind it, and come and hurt the dear little man when he was asleep. Round the cot were hung fine net or muslin curtains, to keep out stinging gnats, called mosquitoes. There were two long bags stuffed with cotton-wool, one on each side of baby as he slept ; they looked very much like kind arms, so baby never felt left alone—rather a comfortable idea, was it not ?

At dinner we were amused by the servants with turbans who waited on us, and by seeing the dish-washing going on outside the rooms on the

verandah. A crowd of useful crows in shining black feathers came to help the servants by carrying away all the scraps and bones. Sometimes these little pages, as we will call them, are too quick with their services, and carry away a good part of the dinner before it has been into the room at all. You will wonder how they manage to do this. Well, in India the cook room, or kitchen, is a little way from the house. Now you can understand how it was that the birds were able to steal Pharaoh's bake-meats of which we read in Genesis xl.

On our way back to the hotel, amongst the many strange sights were the hideous *fakirs*, men counted holy because they do strange and painful things to please their gods. One was painted white and streaked with red and yellow. Another sat on the ground with his tongue hanging out of his mouth. A third held his arm up and closed his fist; he had done this for years, and the nails were growing through the palm of his hand: just hold up your arm for five minutes, and see how tiring it is.

Next we saw a procession of people dressed in white, and strewing flowers before a dead man who was being carried to burning on an open bier, like the one on which the widow of Nain's son lay (Luke vii. 14). It was sad to hear every one shouting to Râm, Râm: <sup>1</sup> gods of wood and stone can do nothing to help sad and sorry hearts.

Another dinner! there seemed no end to it, but we were told that it was the last meal at the hotel in the day, so at seven o'clock we went to the dining-room. Having engaged an Indian servant to stand behind our chairs, wait on us, and go with us when we went out for walks, we felt quite in the fashion. The hotel was full of colonels, majors, and captains from all parts of India. You would have laughed to see their servants, who wore dresses and turbans of various colours and shapes. All were alike in having a broad girdle, or band, round the waist, and in wearing no shoes. When a fresh course came, it was great fun to see each man race to get the first and best of everything for his own master; the naked feet on the bare floor sounded like the pattering of sheep.

It is considered a mark of disrespect, in a servant, if he ever enters your room without his girdle. They are even more particular about having bare feet in the house: for example, if you speak to a door-keeper he pulls off his boots before he carries your card in to his master. You see a number of boots and shoes left outside a church in the verandah.

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<sup>1</sup> The name of a heathen god.

India is interesting in making us understand the Bible better. Can you remember any verses or stories about taking off shoes? or girding the loins? Try to find some.

Do you not think it hard work to do lessons when lots of interesting things are happening? if so, pity us! January 18th was the day for writing letters to England, and every minute it seemed as if it would be nice to look out and see what was going on. There was a juggler who threw six balls at a time. Then another man put a boy into a basket, and pretended to cut it through with a sword, then he stamped on it, and after all brought the boy out unhurt.

"This will never do," we said.

"One thing at a time, and that done well,  
Is a very good rule, as many can tell."

We went to our bedroom, turning our backs on all those curious sights and wrote for several hours.

When our letters were finished we went by train to see some of our ship friends and arrange with them about going to the Elephanta Caves the next day. Afterwards we went by *buggies*<sup>1</sup> to the Zenana Mission-house. The coachman was not sure of the house, but soon we heard Beethoven's Funeral Sonata. "Ah!" I said, "there is some tired missionary playing the piano, to rest herself, after she has been in stuffy Zenanas. This will be the house." And this proved to be the case. You see, Daisy and Mary, music is of use, for you may be glad some day to cheer yourself or some one else, though practising scales and exercises is "horrid" now.

How much we enjoyed the loving welcome from the dear, kind, motherly, elder missionary and her cheerful daughter! We longed that mothers would oftener go to India, and take care of all the young missionaries, and make them feel less the absence of dear English homes. We told this mother how sorry we had been for her, the year before, when we read in the magazine that her daughter had been very ill. Directly we said this the daughter went out of the room. She said the next day, "I was obliged to go away and have a good cry, I was so touched that unknown friends in England cared because we had trouble here."

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<sup>1</sup> Indian cabs.



Don't you think, dear children, it would be a capital plan, when we read about sick missionaries in the *Children's World* or in *INDIA'S WOMEN*, if we stopped and asked God to help them, and just thought a little bit whether we could send them a letter, or do something, to cheer them up again? It must be very lonely to be ill hundreds and hundreds of miles away from home; and even at home, when we are ill, we want extra nice things to come to us by post.<sup>1</sup>

Early the next day we were wakened by a rat-tat at our bedroom doors; our brown servant had come to bring us tea and toast, and to say it was five o'clock. We jumped up in a great hurry, for we knew we had to be at the landing-place by 6.45, to meet all the party who were going to Elephanta. The native part of the city looked strange as we drove through it. The charpoys, or bedsteads, were placed anywhere; it seemed to make no difference to any one whether the beds were in the street or indoors. Some persons were lying on beds, whilst others with a blanket, or even a covering of muslin, were lying on the ground. As they got up with some white garment over them, it looked like people rising from the dead.

Then the dressing began. Many were scraping their tongues with a bit of copper wire, pouring water over their heads from their lotas,<sup>2</sup> or having their heads shaved by the barber. Others were putting on their turbans or rolling themselves in pieces of muslin. How would you like to dress in the street?

Our little steam-tug was puffing and seemed very cheerful and anxious to start, as we went on board. It took us forty minutes to steam across to Elephanta, an island four miles south-east of our landing-stage. On the way our old shipmates told us about the sights they had seen in Bombay. One of them had been to the Temples of Silence on the Malabar Hills, the cemetery of the Parsees. Three thousand vultures are kept there, and sit solemnly on the top of the walls. The dead bodies of the Parsees are carried to these temples; the mourners go away, the vultures come down, and in a few minutes only the skeleton of the dead person is to be seen. The Hindus burn their dead, and the Moham-medans bury their relations and friends.

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<sup>1</sup> If any boy or girl who reads this paper, likes any time to write to missionaries on thin paper, and will direct to care of U. S. O., 9, Salisbury Square, London, E.C., the letters shall be sent to India or China.

<sup>2</sup> A brass vessel for holding water, used for all household purposes, and also in worship.

I must tell you about some other very curious people who are often seen in Bombay. When we first met them, I thought they were lepers, because their mouths had muslin tied over them ; but I was told, "No, not lepers—Jains." They carry a broom to sweep the roads, and why? Because they think that all creatures, even to the tiniest insects, are sacred, and they are afraid of swallowing or treading on one. When a Jain wants to do a very holy act, he builds a temple, or a hospital for sick animals, where elephants, cows, dogs, snakes, and even fleas are carefully nursed. These poor Jains think that when a relation dies his soul goes into the body of some animal.

Perhaps you think it is very nice of the Jains to look after the animals, and that they are something like the kind people in London who have the "Home for Lost Dogs." But there is just this thing wrong with the Jains—they think they will earn their way to a happy land when they die, because of their own goodness. We have been taught better than this, to be kind to animals, and not even tease cats or flies, because God, Who has loved us so much, created them.

All the time we were talking the steam-tug was working, and soon puffed its way across to Elephanta. No sooner had we reached the island, than a dozen or more of men and boys came to us with match-boxes filled with green and gold beetles, or red seeds for sale. They also wished us to buy the nests of tailor-birds, almost as long as our umbrellas ; but what could we do with them when we were travelling? The birds in India have beautiful plumage and, as a rule, long tails.

If you have a book that has pictures of India, look whether you can find the Caves of Elephanta in it. The carved and broken pillars in the old Hindu temple we saw there, made us think of the Assyrian room in the British Museum. This temple, now in ruins, was built long before the time that William the Conqueror reigned in England.

Whilst we were looking at the foolish three-headed Hindu god, a holy man, called a Brahmin, came to worship (a Brahmin is always known by wearing a cord tied over his right shoulder and under the left arm). First the man rang a bell to wake the gods, then he ran round the ruins, sprinkling the broken bits of gods with water out of a lota. All the time he muttered prayers which we could not understand. It made us realize more sadly than ever, when we saw this poor man, that we were indeed in a heathen land.

We had taken our servant with us to Elephanta, and the other travellers had taken theirs. Whilst we had been in the Rock or Cave Temple, the servants had prepared breakfast for us, our first picnic in India; then we sat talking for an hour or two until every one was ready to return to Bombay. It was an extremely hot day; no air stirring even on the sea. On the beach were thousands of hermit-crabs, and the whole place was full of holes for their small homes.

We enjoyed our return trip. Close to us were cocoanut palms; and the view of the harbour full of vessels was lovely.

We went to call again on the Zenana ladies. It was about twelve o'clock, and my head, which had been aching for two days, suddenly turned very much worse. The kind friends said, "This is a touch of the sun," and put ice on at once, and tried to persuade me to go to bed there; but in spite of giddiness, we preferred in an hour or two returning in a hired carriage to our hotel; and then after twenty-four hours of ice and bed, the pain went away. Our brown servant-man was a kind, attentive nurse: bare feet are delightfully quiet and nice for a sick-room.

I must tell you about my food for the night. Biscuits, and a sweet lemon cut in half, were put by my side, outside the mosquito-curtains. A rat came to the chair, ate all the biscuits and one half of the lemon, threw the other half under the bed, and it soon became covered by an army of large ants. Poor missionaries! we thought how bad it must be for you sometimes when the hot sun hurts your head, and you have disagreeable creatures like rats and ants in your bedrooms.

The afternoon of the next day we spent with our dear Zenana friends, and saw their eighteen Mohammedan and Parsee school-children. The Parsee little girls are very smart; they wear embroidered caps, one of them worked all over with red roses and swans; they also wear very fine shoes, such as blue velvet ornamented with silver butterflies.

The children sang some English hymns very nicely; amongst them, "Tell it out amongst the heathen" and "I'm a little pilgrim." There was one very dear pupil, called Krupa (or Grace in English); she is clever, and hopes some day to be a medical missionary. Then there was another sweet, gentle little girl who is quite a missionary amongst her school-fellows; she loves Jesus and wishes to be baptized, but is under age, and her parents are heathen, so I do not know what will be done.

We had a present of a basket of fruit to take to Jubalpur, and then

said good-bye to our kind friends and good-bye for awhile to Bombay. The missionaries made us promise that, all being well, we would spend a little time at their house, after we had seen other places in India. We expect to start for England from Bombay.

(*To be continued.*)

## Prize Competition.

### SUBJECT OF SCRIPTURE STUDY FOR APRIL.

ENUMERATE, AND ARRANGE, AS FAR AS CAN BE ASCERTAINED, IN THEIR RIGHT ORDER ALL THE RECORDED APPEARANCES OF THE RISEN SAVIOUR BEFORE HIS ASCENSION INTO HEAVEN.

Notice, in each case, the writer or writers who record these appearances, and quote the words of the Lord on any of these occasions in reference to the missionary work of His people.

It is open to all who have completed their sixteenth year to compete. A reference Bible (Authorized or Revised version) may be used, but not concordance. Answers should be sent in, marked outside, *Bible Study*, to 9, Salisbury Square, E.C., on or before the first day of the month following that in which the subject is announced. Will competitors give in each case name, age, and address? Receipt of answers will be acknowledged each month by initials.

Scripture studies for February have been received from :—C. M. R. B., L. C. B., C. M. M., E. M., F. M., L. P., R. M. S., and R. W.

## Notices.

- \*\*\* *All Communications, Contributions, Books for Review, &c., &c., are to be addressed to The Editor, C.E.Z.M.S., 9, Salisbury Square, Fleet Street, London, E.C. Articles for the forthcoming issue must be received by the 15th of the second previous month; short notices by the 5th of previous month.*
- \*\*\* *Contributors are requested to write clearly on foolscap paper, on one side only of the leaf, and to keep a copy for their own use.*
- \*\*\* *Correspondents will kindly note that the Magazine being the official organ of the Society, all accepted contributions are, by our Constitution, subject to the revision of the Publications Sub-Committee.*
- \*\*\* *All correspondence regarding offers of service in the Mission Field, Training of Candidates, &c., should be addressed to the Secretary of the Candidates Sub-Committee, MRS. SANDYS, Manorside, Leigh Road, Highbury, N.*

# Church of England Zenana Missionary Society.

Treasurers of Associations are reminded of the convenience and saving to the Society that would result from their making remittances from time to time, when they have funds in hand, instead of waiting till the closing of the Accounts.

## CONTRIBUTIONS RECEIVED FROM FEBRUARY 1ST TO FEBRUARY 28TH, 1893.

ASSOCIATIONS.					
<i>Metropolitan—</i>			<i>Durham</i> .....	<i>Gateshead</i> ..	£13 3 2
N. ....	Holloway: St. Paul's	£2 14 10	" .....	Lanchester ..	7 1 4
" .....	Islington: General	4 3 0	<i>Essex</i> .....	Chappell ..	0 17 0
" .....	Stoke Newington: St. Andrew's	2 10 0	" .....	Dovercourt ..	2 14 6
N.W. ....	Hampstead, West	2 2 10	" .....	Walthamstow	5 0 0
" .....	Kilburn: St. Mary's	2 5 8	" .....	Woodham Walter	21 4 0
" .....	Marylebone: Holy Trinity	9 16 0	<i>Gloucestershire</i> ..	Hardwicke ..	1 0 0
S.E. ....	St. John's Wood	6 9 0	" .....	Tewkesbury ..	5 0 0
" .....	Anerley: Holy Trinity	1 1 0	<i>Hampshire</i> .....	Southsea ..	7 11 8
" .....	Gipsy Hill ..	44 15 0	<i>Hertfordshire</i> ..	Leominster ..	10 11 3
S.W. ....	South Kensington: St. Jude's	8 16 0	" .....	Lyonsall ..	9 4 3
" .....	Streatham Common ..	23 15 6	<i>Hertfordshire</i> ..	Berkhamstead	3 18 0
" .....	Stockwell ..	8 10 10	" .....	Broxbourne ..	15 8 0
W. ....	Ealing ..	4 10 0	" .....	Hertford ..	5 10 6
" .....	Hammersmith ..	3 7 0	" .....	Hoddesdon ..	12 8 9
" .....	Maida Hill ..	6 17 1	" .....	St. Albans ..	8 3 3
" .....	Paddington: St. John's	6 3 1	" .....	Ware ..	1 14 8
" .....	Holy Trinity ..	16 0 1	<i>Isle of Wight</i> ..	Ryde ..	3 0 0
" .....	St. Thomas ..	11 1 0	<i>Kent</i> .....	Ashford ..	5 2 9
" .....	St. Luke's ..	3 3 0	" .....	Belvedere ..	0 16 1
" .....	Langham Place: All Souls' ..	7 4 5	" .....	Maidstone ..	50 0 0
W.C. ....	.....	6 7 3	" .....	Ramsgate ..	2 0 0
<i>Bedfordshire</i> ..	Silsoe ..	1 6 6	" .....	Tunbridge Wells	255 0 4
" .....	Woburn ..	1 13 9	<i>Lancashire</i> ..	Chadderton ..	1 13 6
<i>Berkshire</i> .....	Faringdon ..	6 12 6	" .....	Crompton ..	10 0 0
" .....	Wallingford ..	19 7 1	" .....	Haslingden ..	3 1 0
<i>Buckinghamshire</i> ..	Chesham ..	4 1 4	" .....	Liverpool ..	145 0 0
" .....	Slough ..	21 15 6	" .....	Manchester ..	30 0 0
" .....	Swanbourne ..	0 14 2	" .....	Oldham ..	8 8 8
<i>Cambridgeshire</i> ..	Cambridge ..	105 15 10	" .....	Silverdale ..	3 2 9
<i>Channel Islands</i> ..	Guernsey ..	10 11 0	<i>Leicestershire</i> ..	Harby ..	0 16 6
<i>Cheshire</i> .....	Birkenhead ..	19 16 1	<i>Lincolnshire</i> ..	Boston ..	13 2 0
" .....	Dukinfield ..	2 16 3	" .....	Lincoln ..	48 1 0
" .....	Lymm ..	45 0 0	" .....	Market Rasen	0 13 0
" .....	Macclesfield ..	24 9 6	" .....	Washingborough	0 10 0
" .....	Rockferry ..	15 5 6	" .....	Walesby ..	3 0 0
" .....	Stalybridge: Holy Trinity	8 1 0	" .....	Wragby ..	1 17 6
" .....	St. Paul's ..	24 3 5	<i>Middlesex</i> .....	Harrow ..	25 11 0
" .....	Stockport ..	12 0 0	" .....	Staines ..	5 0 0
<i>Cornwall</i> .....	Falmouth ..	1 16 0	" .....	Twickenham ..	17 9 9
" .....	Hayle ..	3 10 0	<i>Norfolk</i> .....	Attleborough	0 10 0
<i>Cumberland</i> .....	Carlisle ..	16 3 1	" .....	Downham Market	3 11 0
" .....	Silloth ..	6 5 2	" .....	Hardingham and Hethersett	9 1 0
<i>Derbyshire</i> .....	Derby ..	47 0 0	" .....	Mileham ..	1 15 9
<i>Devonshire</i> .....	Escot ..	10 16 7	" .....	Northwold ..	2 9 3
			" .....	South Lopham	0 10 3
			<i>Northumberland</i> ..	Chathill ..	3 5 0
			<i>Nottinghamshire</i> ..	Clareborough	4 5 0
			<i>Oxfordshire</i> .....	Bicester ..	7 5 6
			<i>Shropshire</i> .....	Church Stretton	10 2 11
			<i>Somersetshire</i> ..	Bath ..	79 6 3
			" .....	St. Luke's ..	2 10 0
			" .....	Bathford ..	4 10 0
			" .....	Combe Down ..	0 6 0
			" .....	Keynsam ..	3 8 9
			<i>Staffordshire</i> ..	Cannock ..	2 11 7

## List of Contributions.

<i>Staffordshire</i> .....	Tamworth . . .	£3 15 2	<i>Worcestershire</i> .....	Stourbridge and	
<i>Surrey</i> .....	Caterham . . .	5 19 10		Wordsley . . .	£1 18 0
" .....	Croydon . . .	32 11 10	" .....	Worcester . . .	13 2 0
" .....	Dorking . . .	13 10 0	<i>Yorkshire</i> .....	Crathorne . . .	0 14 7
" .....	Guildford . . .	19 0 6	" .....	Dewsbury . . .	11 1 6
" .....	Kew . . .	12 5 0	" .....	Friezland . . .	107 1 3
" .....	Kenley . . .	9 16 0	" .....	Ormesby & Eston	0 10 0
" .....	New Malden and		" .....	Sheffield . . .	0 10 0
	Coombe . . .	1 15 0	<i>Wales</i> .....	Mold . . .	1 10 0
" .....	Peper Harow . . .	4 5 8	" .....	Rhyl . . .	4 6 1
" .....	Richmond . . .	32 16 4	" .....	Swansea . . .	26 0 0
" .....	Wallington . . .	6 6 7	<i>Ireland</i> .....	Clonmel . . .	6 10 0
" .....	Yorktown . . .	7 12 0	" .....	Dublin . . .	20 0 0
<i>Sussex</i> .....	Brighton . . .	170 9 7	" .....	Edenderry . . .	2 11 8
" .....	Hailsham . . .	4 10 0	" .....	Lisburn . . .	1 19 0
" .....	Hastings and St.		" .....	Longford . . .	1 5 0
	Leonard's . . .	43 15 6	" .....	Waterford . . .	30 1 8
" .....	Linfield . . .	6 7 6	<i>France</i> .....	Nice . . .	22 12 0
<i>Westmoreland</i> .....	Ambleside . . .	7 0 0	<i>Canada</i> .....	Toronto . . .	0 7 1
<i>Wiltshire</i> .....	Erlstoke . . .	5 0 0			
" .....	Salisbury . . .	84 15 9			
" .....	Trowbridge . . .	16 15 3			
<i>Worcestershire</i> .....	Bewdley . . .	4 8 0			
					<u>£2224 18 6</u>

### DAYBREAK WORKERS' UNION.

Ackleton Association . . . . .	£0 12 0
Spratton Association . . . . .	0 10 0
Biddell, Miss . . . . .	1 2 6
Through Miss Hooper . . . . .	9 6 11
	<u>£11 11 5</u>

### INDIAN WIDOWS' UNION.

*Amounts received December, January, and February.*

Blakey, Mrs. . . . .	£1 16 0
Boileau, Mrs. . . . .	0 10 0
Browne, Mrs. S. B. . . . .	1 0 0
Daubeny, Miss J. (box) . . . . .	1 1 0
Dynevor, Dow. Lady . . . . .	1 0 0
Gillett, Mrs., and Friends . . . . .	1 5 0
Henderson, Mrs. . . . .	1 0 0
Langdale, Mrs. . . . .	1 1 0
Skipwith, Mrs. . . . .	1 0 0
Watson, Mrs. . . . .	0 5 0
	<u>£9 18 0</u>

### DIRECT CONTRIBUTIONS.

A. H. H. . . . .	£0 10 0	Elliott, Miss E. S. . . . .	£5 0 0
Anon. (Keighley) . . . . .	0 10 0	" Fig " . . . . .	2 0 0
Anon. . . . .	0 5 0	Friend, A (Medical). . . . .	0 5 0
Bayliss, Miss H. . . . .	0 5 0	Gardner, Rev. Ernest . . . . .	1 1 0
Bazley, the Misses . . . . .	3 0 0	Gibson, Miss M. . . . .	3 0 0
Beaumont, J., Esq. . . . .	0 10 0	Grant, Miss S. . . . .	0 5 0
Beckett, Miss . . . . .	5 0 0	Haig, Miss . . . . .	1 1 0
Biddulph, Mrs. and Miss . . . . .	0 5 0	Hanscombe, Mrs. (Working Party) . . . . .	10 0 0
Blow, Miss A. . . . .	0 10 0	In Memoriam, Gwendoline (cot) . . . . .	11 0 0
Boileau, Miss (coll.) . . . . .	5 0 0	Jenkins, Miss and Mrs. Davis . . . . .	0 10 0
Breakey, Mrs. . . . .	1 2 0	Jones, Mrs. J. . . . .	0 5 0
Burridge, the Misses . . . . .	1 10 0	L. C. J. . . . .	15 0 0
Chappell, Mrs. E. V. . . . .	0 10 0	Le Cocq, Miss . . . . .	3 0 0
Childers, Rev. C. . . . .	1 0 0	Low, Miss C. (coll.) . . . . .	7 12 6
Clay, Mrs. . . . .	0 10 0	M. A. E. W. (Medical) . . . . .	6 15 6
" Mrs. . . . .	1 1 0	Mann, Mrs. . . . .	0 5 0
nson, Miss . . . . .	10 0 0	Mansel, Miss W. (Torongini) . . . . .	7 10 0
Mrs. . . . .	0 5 0	Noble, Mrs. . . . .	3 3 0
		Orpen, Miss . . . . .	0 6 0







MISS WAUTON AND MISS JACKSON AND THEIR INDUSTRIAL CLASS FOR WIDOWS. See pp. 210, 214.

# INDIA'S WOMEN.



## In Memoriam—JAMES STUART.



INDINGS have just reached us, as we go to press, of the death, on Monday evening, April 11th, at his residence, Woodleigh, Harrow, of our dear and honoured friend, James Stuart, Esq., for many years the Honorary Secretary of our Society. It is with feelings of the most sincere regret that we record the removal of one who has been closely identified with our work from its beginning, and whose time and strength have been unreservedly consecrated, through a long course of years, to the cause of carrying the Gospel of Christ, by women, to our heathen and Mohammedan sisters in India. Nearly two years have passed since failing health compelled him finally to retire from active work. Up to that time, in addition to constant attendance at the Office, he and Mrs. Stuart were working at home early and late in behalf of the Society. Under their hospitable roof the missionaries of the Society were always sure of a warm welcome, true sympathy, and wise counsel. We would assure Mrs. Stuart of our tender and respectful sympathy in her sorrow, and would commend her to the support and comfort of Him who is "the Father of mercies and the God of all comfort." We must reserve for our next Number a fuller reference to the life of him "who, having in his own generation served the will of God, has fallen asleep" in the faith of the Saviour whom he trusted, and the Master whom he served.

G. T.



### Ascension Day.

WHY stand ye gazing up on high  
With trembling lip and tearful eye?  
What think ye in that cloud to see,  
Fishermen of Galilee?

He whom ye seek with longing eyes  
Hath risen far beyond the skies;  
Christ the bonds of Earth hath riven  
And gone before you into Heaven.

This self-same Jesus whom yon cloud  
Hath hidden in her misty shroud,  
Shall in like manner come again  
With saints and angels in His train.

He Whom unbelievers slew,  
Jesus crucified for you,  
Who died the death of shame and pain,  
Ye shall see Him once again.

But stand no longer idle now,  
The Saviour's cross is on your brow,  
A charge is given to each of you,  
Each has a mighty work to do.

Go your ways, elect Eleven,  
Chosen messengers of Heaven;  
Preach the Word to every nation,  
Tell the tidings of Salvation.



Fight the battles of your Lord,  
Gird on His all-subduing sword ;  
Be strong in Faith and strong in Love,  
We all are watching from above.

Press ever onward in your course,  
Champions of the Saviour's Cross ;  
We watch your strife with self and sin,  
We guard the crowns that you shall win.

What though the way be sometimes dreary,  
Let not your hearts grow faint or weary ;  
Think of the mansions of the blest,  
Prepared for your eternal rest.

Think of the Resurrection Day  
When Earth itself shall pass away,  
When Life's long labour shall be past,  
And God's own haven won at last.

Then with your Saviour Christ in Heaven  
Ye too shall reign, elect Eleven ;  
Enthroned in glory shall ye be,  
Fishermen of Galilee.

HENRIETTA S. ENGSTRÖM.

### **Our Capital Fund.**



OUR March Number opened with a notice of the generous promise of the Rev. F. E. and Mrs. Wigram of a donation of 1000*l.* towards a Capital Fund for our Society, on condition that we should raise 6000*l.* for the same purpose by June 30th. As we go to press, slightly upwards of two-thirds of this sum have been collected, and we gratefully acknowledge that this is chiefly due to the earnest efforts of Association and Local Secretaries. But still we ask them not to rest on their oars. Why should we not try to claim the promised 1000*l.* at our Anniversary on May 5th? One of our Deputations suggests that if each Association could raise 2*l.* 10*s.* for the Capital Fund, the result would be a sum of 2000*l.*, which would cover what we require.



WE have to thank many friends for help in deputation work during the past month, which has been a very busy one. Besides our ordinary staff, and missionaries at home, Mrs. Ball, Mrs. Finnimore, Mrs. Johnson, Mrs. Gardiner, Mrs. Ireland Jones, Mrs. Knox, and Mrs. Piper have most kindly given their services. The Rev. G. Ensor preached for us at Bath, and took part with Miss Valpy at the annual meeting held in the Assembly Rooms there. Bad weather reduced the number present, but there was a good practical result in the offer of 6*l.* or 8*l.* yearly for the support of a Bible-woman in India.

Mrs. Knox and Miss Tristram continued the series of meetings which Mr. Maddox began in the neighbourhood of Manchester, as noted in our last issue: both ladies took part in the Manchester anniversary, when about two hundred were present, and 12*l.* 16*s.* was collected, Canon Kelly and Prebendary Macdonald also adding a few words at the close on behalf of the Society. A vigorous start was made in the parish of Bretherton, where Miss Tristram found a very hearty audience.

Miss Harding has had some very successful meetings. At Southboro' she had the pleasure of addressing the first public one held there for the C.E.Z.M.S., our supporters having hitherto been satisfied with attending the annual gathering at Tunbridge Wells. Great efforts had been made to stir up the people, and the result was most satisfactory. The hall was closely packed in every part, quite an unusual circumstance even for an afternoon entertainment, and the collection amounted to over 12*l.*, of

which 8s. was given in pence. At Hampstead the meeting in the Bickersteth Memorial Hall was also a large one, and the thorough appreciation of the audience did the speaker's heart good. Canon Girdlestone was chairman, and the Rev. H. A. Raynes pleaded specially on behalf of the Capital Fund. The collection was over 15*l.* At Hove, Brighton, General Basden had a well-filled room of attentive listeners to greet Miss Harding, and the venerable Preb. Snowdon Smith showed his sympathy by presiding on the occasion.

Miss Valpy's time has mostly been spent in the neighbourhood of Liverpool and Birkenhead, where she had many good and hearty meetings. At Stalybridge and at St. Paul's, Birkenhead, she was specially cheered by a warm reception and helpful words. At Birkenhead High School the Lady Principal allowed Miss Valpy to give an address to about one hundred of the pupils and teachers; fourteen cards were brought in, which altogether realized the sum of 4*l.* 2*s.*, and 2*l.* was collected besides. At Hoylake a lady opened her house for an evening "at home." This was well arranged, and proved quite a success. No collection was made, but those who came seemed much interested, and some offered contributions in payment of the expenses, and towards the Society's funds. After the meeting at Doncaster, a poor woman (whose husband is given to drinking) was so touched with the urgent need for our work that she proposed to subscribe 1*s.* *per month*, adding that she could "work a bit more to earn it." Does not such self-denying liberality put many of us to shame?

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Miss Dewar has been visiting the Associations in Birmingham and its neighbourhood, where the work gives much encouragement, most of them showing signs of progress and development.

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Mrs. Bardsley has taken a tour in Lincolnshire, where the Rev. J. Watney gave valuable assistance with his first-rate magic lantern. In one small village a large proportion of the inhabitants were present, and there a Wesleyan most kindly lent his lantern and acted as exhibitor. Mrs. Bardsley reports a new opening in that county, and also in her own district at Scouthead.

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One feature indicative of the spread of missionary interest among tradespeople is the admission of our ladies to speak to the *employés* in houses of business. No less than four in the neighbourhood of West-

bourne Grove have been thrown open to us. Miss Rich recently visited two of these, and Mrs. Gardiner a third; in one the manager himself began with prayer, and in another the prospect of a working party in the summer was held out.

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The D.W.U. annual meeting (of which full particulars are given elsewhere) was a great success, and the Bands at Hampstead and Trent have had addresses from Miss Good and Miss Harding. Miss Woolmer gave information on the working of this branch of the Society to a party of ladies at Brondesbury, where a niece of the Bishop of Exeter is interesting herself in the movement.

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An extensive tour in Ireland had been made out for Miss Good, but illness prevented her undertaking it. The Rev. G. Tonge, Clerical Secretary, however, kindly agreed to go in her place. The meetings in Cork only had to be put off. Mr. Tonge held five meetings in Dublin, that at the Townsend Street Y.W.C.A. giving unmistakable tokens of warm sympathy. The gathering at Clontarf Rectory naturally bore witness to the earnest workers there: the Rev. M. Bradshaw, who presided, opened with prayer, and his son-in-law, the Rev. J. G. Garrett, of Ceylon, closed the meeting. Mrs. Johnson, the mother of one of our missionaries in China, also kindly gave very efficient help. The C.E.Z.M.S. has this year, for the first time, found a place among the Societies which keep their anniversaries in Dublin in April.

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Through the death of the Rev. W. R. Blackett, M.A., which occurred from pneumonia, on Palm Sunday, our Society, as well as the Church Militant generally, has lost a kind and able friend. The articles on some of the Indian languages which our missionaries have to master, in the March and April numbers of this magazine, were amongst the last kind services Mr. Blackett rendered to the Society. During the time that he was Principal of the C.M.S. Divinity College, Calcutta, Mr. Blackett married one of our missionaries, Miss Phillott, who belonged to the Bengali Branch of the Mission in that city. Since his appointment as Principal of the Home and Colonial Institute for Teachers in London, several of our candidates for foreign service have been indebted to him for valuable training in the art of teaching.

\* \* \*



The April Number of *Daybreak* contains the D.W.U. Report for the year. As most of our readers will probably read this magazine, we shall be content to acknowledge with thankfulness that God has owned the work of those who are labouring in various ways to hasten the glorious time when the Day shall break and all shadows flee away. We must also acknowledge some of our obligations during the past year to the D.W.U. Art Department, which have been modestly passed over without notice. Our 10s. collecting-cards were designed by Miss M. E. Aitchison, the Secretary of this Department; of these about 2250 are already out at work; our 5s. and 2s. 6d. Z. collecting-cards owe their existence to the idea of Miss L. C. M. Hooper, whilst another D.W.U. member, Miss Ethel Woolmer, carried it out and drew the design. These cards have been favourably received, and about 5000 have been issued. The three drawings, "At Home," "Abroad," and "Children's Pages," which have been the standing headings this year in INDIA'S WOMEN, are also the gift of Miss Ethel Woolmer. If any readers question how talents, whether for drawing, writing, needlework, or any other accomplishment, can be turned to account, we commend them to the D.W.U. Report, or suggest their consulting the D.W.U. Central Secretaries.

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As our May Number will probably be published before April 27th, we take the opportunity of asking our readers to remember the Daybreak Workers' Union Exhibition and Sale in Kensington Town Hall on April 27th and 28th.

\* \* \*

The approaching retirement of Miss Turner is a matter of universal regret among the friends of our Society. Her wise and ever-ready sympathy will be gratefully remembered by those with whom she has been associated in work and brought in personal contact. We would ask special prayer on behalf of Mrs. Gristock, who, we are thankful to announce, has accepted the offer of the Committee to be her successor as Hon. Lady Superintendent of our Home. She will need the support of our sympathy and prayers in bravely facing new responsibilities within a few months after the great sorrow of losing, after a short illness, her husband, the late honoured and beloved Vicar of St. John's, Upper Holloway.

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Our hearty congratulations follow Miss Hooper on her marriage with

the Rev. Berkeley Ince, M.A., which took place on April 19th. As the first Hon. Secretary for the Provinces of the Daybreak Workers' Union, this development of the C.E.Z.M.S. Girls' Union owes in a great measure its successful start to her energy and ability. On her resignation her sister, Miss L. C. M. Hooper, was happily able to be her successor.

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NOTES FROM PROCEEDINGS OF THE GENERAL COMMITTEE. *April 5th.*

The Secretaries reported that notice had been received of legacies to the Society of 200% by the will of the late Miss Christiana E. Holmes, and of a fourth share of moiety of residue of the estate of the late Miss M. Edgar.

The arrival in England of Miss Webb (Hyderabad) on February 26th, of Miss Hall (Bhagalpur) and Miss Bartlett (St. Catherine's Hospital, Amritsar) on March 7th, and of Miss Wallinger (Coonoor) on March 25th, was reported.

Reference was made to the death of the Rev. W. R. Blackett, Principal of the Home and Colonial Training College. The Clerical Secretary was requested to convey to Mrs. Blackett the expression of the Committee's sincerest sympathy with her in her bereavement.

A letter was read from Dr. A. Jukes, pleading earnestly for a medically trained lady to take up medical work among women at Dera Ghazi Khan.

Extracts were also read from letters of Hon. Winifriede Sugden, giving encouraging details of her Deputation tour in Canada.

The Committee had an interview with Miss Bence Jones, who since 1890 has been voluntarily rendering efficient help at Bangalore, and more recently at Ootacamund. She bore high testimony to the valuable work Miss Ling is doing, both among the Mohammedans in Ootacamund and among the Todas of the Wynaad, and pleaded earnestly for an assistant for her in the Hindustani school-work, toward which she has offered to contribute 20% a year for two years. Miss Wallinger, our honorary missionary, who has just returned from spending the winter at Coonoor, also gave cheering accounts of the openings for work on the Nilgiris. Miss Bartlett, who has recently arrived from the Punjab, gave encouraging details of the work connected with St. Catherine's Hospital, in which she has for 6½ years been privileged to take part.

## Our Anniversary.



THE Annual Meeting of the C.E.Z.M.S. will be held (God willing) in *St. James' Hall, Piccadilly*, on Friday, May 5th. The chair will be taken by Sir Charles U. Aitchison, K.C.S.I., at 2.30 p.m. James Monro, Esq., C.B.; the Rev. T. Walker, M.A., C.M.S., Tinnevely; Eugene Stock, Esq., Editorial Secretary C.M.S.; and the Rev. R. W. Stewart, M.A., C.M.S., Fuh-Kien Province, China, have promised to speak. The last two have just returned from a Deputation tour in the Australian Colonies, and have recently visited many of the stations in India, where our lady missionaries are working.

The Annual Sermon will be preached (by the kind permission of the Rev. Walter Abbott) at St. James', Paddington, on Ascension Day, May 11th, at 11 a.m., by the Lord Bishop of Down, Connor, and Dromore.



## Amina.

### THE STORY OF AN AYAH.

THERE is no deeper, purer joy that I know of than that which seems to flood the soul when the Holy Spirit condescends to use our feeble efforts for God's glory, in sending a sin-stricken soul out of darkness into the marvellous light of the Gospel of Christ. Especially is this the case when the subject of the miraculous *new birth* is one who has been brought up in the gross ignorance of Eastern idolatry, with all its hideous associations, instilled with unvarying devotion from infancy—a religion to be best expressed in St. James' own words as "earthly, sensual, devilish."

An instance of such a change as this was my happy experience in one of my *ayahs*, when in India, some years ago. I had engaged Amina to wait upon my children, under a first-rate superior Mohammedan nurse. She was young, and very good-looking; tall and healthy, but of low caste. It was a great pleasure to me to talk to her when I was able, after the children had been put

to bed, and to tell her of the great love of the God of Heaven in having sent His only beloved Son to die for sinners. She was deeply touched by the simple, pathetic story, connected with such condescending grandeur and magnificence as the work of a God—called, a “God of Love.” Not at once, but after some days of quiet reflection, she told me she felt it was all true, and that she had quite decided to be a Christian.

It would astonish some of the said-to-be converted, and certainly baptized, Christians of this Protestant land, did they really know what it means to the Hindu woman, “to be a Christian”!

Amina was a bride, and I often saw her tall, handsome young husband walking in the compound, where our servants had buildings behind the bungalow.

Some months passed by, and I observed that, instead of being full of joy and happiness, as at first, the *ayah* was sad and depressed; though working more than ever, with unwearying care and vigilance for the little ones. She had a rug and mat on the floor at night by the side of one of the cots, where she slept. I had the pleasure of discovering that she had been taught to read in her own language, and gave her a large Testament, which she took great pleasure in reading, and studied especially the parables, and other stories in the Gospels.

Entering the nursery late one night, I found her sitting up on her mat, with the large Testament in her arms, bending her body backwards and forwards, as if in mental anguish, while tears were streaming from her eyes.

On asking her the cause of her trouble, she told me that her husband said he was going to turn her off, for two reasons—first, because she had confessed to him she was a Christian in her heart; and, secondly, because she had no prospect of becoming a mother.

“Do you think he loves you?” I asked.

“Oh! yes, he loves me; but would be ashamed to have no children, and would soon love another.”

A little stratagem suggested itself to my mind, and I reminded her how delighted she had been in reading the Bible stories.

“Now,” said I, “be very gentle and patient with your husband; do not let him see you cry, but tell him you have heard a charming story, which you will tell him, if he will promise to keep you till you have finished. I will give you leave for two hours every evening, so that you will have time to keep your promise. Tell the story of “The Prodigal Son,” very slowly,

making it as long as you can. Then begin another story, but leave before it is finished, saying you must go to the children, but will finish it the next night."

The plan succeeded, by God's grace, and if Amina stopped, her husband begged for more. She went on to the story of the Cross; and is it not more marvellous than any *Arabian Nights* tale, that her husband's eyes were opened to see Jesus as "the chiefest among ten thousand," the "altogether lovely" One?

Bright and beautiful was the glow of joy and peace upon dear Amina's face when she came to announce to me the glad tidings of his conversion; and "Mem'me Sahib," she added, "he told me he would never part with me; I should be his own wife for ever and ever."

When will the shout be heard in the air, and the Bridegroom come for His Elect Bride? It will be no small joy to meet these poor *earthly* outcasts as kings and priests to God, and crowned with glory!

Why are we all, or rather most of us, so supine and silent, when such a tiny effort may be crowned with such momentous results? May some who have never tried, be stirred by this true anecdote to make an effort to lead some poor, dark soul into the light of life eternal!

L. J. MARGARY.

## Daybreak Workers' Union.



THE Annual Meeting of the D.W.U. was held in the Church House, Westminster, on Wednesday afternoon, March 8th, our late Clerical Secretary, the Rev. G. S. Karney, in the Chair.

After the hymn, "Go labour on," had been sung, our present Clerical Secretary, the Rev. G. Tonge, offered prayer and read extracts from the Report, and a letter written for the meeting by Miss Amy Smith, a member of the D.W.U., now an honorary missionary at Barrackpore, the substance of her letter being an earnest appeal to her fellow-members to give themselves to the foreign work.

The Chairman then spoke a few words on the Report, congratulating the Union on its growth, and urging any who had friends in those counties yet unrepresented to use their influence to establish new Bands. He also

exhorted the young people present to keep up the standard of spirituality and of soundness in the faith handed to them by those who had gone before.

Miss C. Harding, C.E.Z. missionary from Bengal, followed with an address full of most interesting incidents from her own experience. She gave two illustrations of encouragement in visits to the Zenanas, one in a Mohammedan household, where women had been led to accept Christ as their Saviour. In the village work, too, there was great cause for thanksgiving. In reaching these people, who are often frightened on seeing a white woman for the first time, the "Wordless Book" and a magic-lantern have been found very helpful.

Miss Harding closed with three striking incidents. A Brahmin, in buying a Bible, remarked that his religion was tottering, and in fifty years Christianity would be the religion of India. A Hindu gentleman expressed his opinion that the Bible was the best moral text-book for schools; and a third sent a message, "If only you would send out missionaries by hundreds instead of by twos and threes, India would be Christian to-morrow."

The Rev. T. Walker, C.M.S. missionary in South India, then gave his opinion of Zenana work from an outsider's point of view. He spoke of the degradation of woman in India, where she is spoken of in the neuter gender, not taught, nor allowed to sit down nor to eat in the presence of men, nor may she even utter her husband's name. He told also of the bigotry of the women, and of the difficulty they have in coming out for baptism. As an illustration, he mentioned one woman determined to be a Christian, who had only escaped from her home disguised as a man. In conclusion, he appealed for practical results—a more earnest desire for the extension of Christ's Kingdom, and a greater sympathy for our Indian sisters.

The Chairman then wound up the meeting by asking those present to be practical, to consecrate their talents to God's service, and to remember that the mainspring of all our work must be prayer.


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EVEN GIRLS!—In China the very kindest thing you can expect a soft-hearted neighbour to say on hearing of the birth of a little daughter is, "Ah, well, even girls are of some use."—*The Welcome Hour.*

## Practical Papers for Home Workers.

### V.

#### HOW TO INTEREST YOUNG PEOPLE IN MISSION WORK.

O interest young people in Mission work is sometimes a little difficult, because their lives are so full of occupations and amusements that they do not care to be drawn aside into work which at first may seem outside their ordinary round of duties.

There is an old adage, "Seeing is believing," and it is, I fancy, specially true of the young people of the present day. That old spirit of *unquestioning* belief in what their elders tell them is dying out: the young folks now want to learn, to investigate, to see, for themselves; and in some respects the change is a good one if it lead them to take a deeper hold of Truth, a more intelligent interest in what is going on, and a more active part in the work that is waiting to be done.

Missionary reports are most useful and interesting to those already caring for missionary work, but I doubt if it be possible to make them sufficiently attractive to catch the attention of those who know little of the subject, and to whom the names of stations and missionaries are alike *but* names. We want, therefore, something that shall clothe these "names" with life—that shall bring vividly home to us the real men and women who are working in those far-off lands, the people among whom they labour, and the sort of places in which their lives are passed. Perhaps nothing could make Mission work seem more real and tangible than the "Missionary Exhibitions" now being organized in various parts of the country. It might be quite possible to have something of the same sort on a smaller scale in many local centres. The C.E.Z.M.S.'s court at the Manchester Exhibition would be quite sufficient for a small town; this would give opportunity to invite a good many girls to assist in the arrangements, and to take it in turns to help in explaining the exhibits. In connection with such a Zenana court, a stall for the sale of articles made at home or imported for the benefit of the Society's funds might be added, and many would be pleased to work for it as part of the preparation for the exhibition. I had the privilege in Manchester of being on duty inside the Zenana room itself for some hours, and was much struck with the immense amount of interest which it aroused, and the numberless ques-



tions on everything connected with it asked by each fresh party of visitors. Hundreds of people realized for the first time what a dreary, hopeless, objectless life our Indian sisters lead, and how sorely they are in need of teaching both for their spiritual and temporal comfort.

Another very successful way of arousing the interests and sympathies of young people is by inviting them to the lantern lectures provided by our Society; the beautiful photographs are so lifelike, they give what we know must be true pictures of work in hospitals, schools, and zenanas; the explanatory lectures are so clear and graphic, that it is impossible to turn away without the wish to help on the work by every means in our power. When a lecture has been arranged, it is well to ask young friends to assist—one to play the hymn tunes, another to take charge of the book-stall, and so on; we must learn to love what we have tried to help even in the smallest way. Yet perhaps nothing awakens so deep a feeling for the work as personal contact with any of our ladies who are at home on furlough. To hear direct from their lips of the scenes they behold day by day, to listen to the touching stories of the dear women among whom they labour, reaches the very heart and must appeal strongly to young impulsive natures. The best way to manage such interviews is at small drawing-room meetings, at afternoon tea before a public meeting, or by inviting a few girls to come the day after a meeting, to help the missionary to pack up pictures and curios, when questions and ideas awakened by the last night's speeches can be answered and discussed.

Then, when in some of these ways interest *has* been aroused, the great thing is to have a plan ready thought over for employing the active brains and hands. We must not let enthusiasm have time to cool, but arrange at once some definite kind of work suited to various tastes and abilities.

Working parties, whether for sales of work at home or in India, or— even more interesting—for some special hospital or school; the painting of texts for Zenana walls; the arranging and beginning pieces of simple fancy work for the missionaries to give their Zenana pupils; the starting a branch of our Daybreak Workers' Union amongst the children, who will need the elder girls for secretaries and treasurers; the adopting an orphan in one of our schools, providing her simple clothing and collecting money for her support—all these are real, tangible means of help which will give work to any number of volunteers.

M. B. SYMONDS.

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OUR despatches from the Foreign Field tell us not only what has been done in Amritsar, Nuddea, and Jabalpur, but what 600 missionaries at the Bombay Conference urge may be done. It is well, whilst taking courage by seeing how far the Enemy's country has been invaded, to dwell also on the fact that there yet remains very much land to be possessed.

Space obliges us to hold over an account of St. Catherine's Hospital, Amritsar, which is too interesting to curtail, and also some of the Annual Letters from Jabalpur and Gurha. Without anticipating the June Number, we may mention the arrival of good news from Baharwal, where Miss Cooper and Miss Worsfold have been itinerating. A large number of inquirers have come forward, of whom forty or fifty have been admitted as catechumens, whilst three have been already baptized. This is only one of the occasions for thankfulness in the letter from Miss Cooper, which we hope to print in our next issue.

Other letters tell us that arrangements had been made for Miss Kadu Ghose, who has had five years' medical training at St. Catherine's Hospital, to take charge of the medical work at Batala during Miss Dixie's furlough, as Miss Eva Warren is obliged to return to England through ill-health. We hear that Miss Marks is making steady progress towards recovery after her serious illness, and has gone to Darjeeling for change, and Miss Ainslie has been recommended a voyage to Australia for the restoration of her health.

**Amritsar.****Zenana Work.**

BY MISS WAUTON.

I wonder whether the friends who remember the "Amritsar Zenana Mission" in the Cycle of Prayer on the 9th day of the month, know how grateful we are for this remembrance, and in how many ways we need it. It sounds simple enough as stated on the paper—"Zenana work," but this does not mean only going into Zenanas properly so-called; it means all sorts of work amongst all sorts of women, both in the city and in the district around. Let me mention briefly what this comprehensive term of "Zenana work" really includes, so that those who are fellow-helpers in it, by their prayers and contributions, may be the better able to understand what we need.

The part that lies nearest at home, and very near our hearts too, is the training of assistants from amongst those who have their homes in the country. At present this is but small, still we hope it will grow, and that more will avail themselves of the help offered in the Bible and other studies to fit themselves for Mission service. Fourteen schools for Hindu and Mohammedan girls next claim time and attention. As the superintendence of them is distributed amongst different members of our band, each will give her own details. My own share of it has been the charge of the Central School, with its lower and

upper primary classes, and the preparation of teachers for the branch schools.

One pupil is preparing for the Government Teacher's Certificate Examination, but meanwhile has not been neglecting Bible study. She came out equal first with another this year, in the *Lake Memorial* Senior Scripture Examination for non-Christians. The subjects were the book of Isaiah to the fortieth chapter, as well as a Gospel and Epistle. Gobindi's papers were considered so good that the examiner sent them round to the other candidates (all boys) to show them what a girl could do. She is now reading the *Pilgrim's Progress* in English, a book which was given to her as part of her prize. Do join us in praying that she may feel the load of sin, and set out on this heavenward pilgrimage. She sometimes appears to be thinking about it, but as her intellectual powers give her much influence over others, it is not surprising that the Enemy tries his utmost to hold her back.

With this exception, we are not providing for the instruction of any pupils higher than the Upper Primary Standard, preferring rather to pass them on into the Government schools when they seem suitable for training as certificated teachers. We thus save the time which must necessarily

be spent in the supervision of secular instruction for these higher standards, and employ it in giving as much Bible teaching as possible to the other pupils, many of whom, though unable to pass high Government standards, are often usefully employed as mistresses of village schools. One has recently been sent out to Majitha to open a school there for Mohammedan girls.

"Why," said the Mohammedans, "should you only have Hindu girls taught? Why may not our daughters come and learn too?" A kind English friend, hearing of this, at once sent us a cheque, and set herself to pray that a teacher might be found. In answer to her prayer a suitable teacher was found, and when I went over to Majitha last week, I saw "Mariyam" with nearly thirty children round her busily learning "Aleph, Be, Pe," and also committing to memory some of the Commandments and Bible texts.

I mentioned last year how much our city Mohammedan schools had suffered from the "Islāmi Zenana Mission," established here for the sole purpose, apparently, of hindering Christian efforts amongst the women and children of the place. Our readers will, I am sure, be glad to hear that this year has seen the close of this organization, which has died a natural death from deficiency of funds. We hope that many of the scholars who had been stolen from us by this agency will now return.

We have been thinking much this year about starting a home amongst

the villages, where we can make a longer sojourn amongst them than it is possible to do in tents; with this view, we have bought a piece of ground which was available in a place which seems likely to be a good centre, being a thickly populated part of the district. The right of pre-emption, claimed by owners of adjoining land, makes it somewhat doubtful whether we may not have it bought out of our hands, and, at any rate, obliges us to wait for a year before building, unless these claims are relinquished. So our rest-house cannot be ready so soon as we had hoped, and we have to wait patiently. Still we hope to get the building accomplished in the end, if not on this very spot, probably on some other which will be as good or even better, for we cannot but feel sure that the Lord is guiding us in this matter, and that He will bring it to pass, if it is, as we believe, likely to promote the spread of the Gospel in these dark villages.

Though we cannot tell of many new openings this year for Zenana-visiting within the city, I think we can thankfully say that some hearts have been brought more fully under the power and influence of the Word. In one house visited regularly by Miss Singh, a great impression has been made by the consistent life and happy death of a Christian *babu*, with whom the husband of the pupil had been brought much in contact. He had been especially struck by the way in which he brought up his children. "We allow our children," he said, "to tell lies,

but *Babu R.* would never let an untruth uttered by any member of his family pass unreprieved." If all Christian homes were like this, how much easier would missionary work become!

The widows' class, now under Miss Jackson's superintendence, is prospering more than ever. I have no longer anything to do with the general management of it, but I still have the pleasant task of reading and speaking to the women once a week. None have yet ventured to come out and confess the faith which yet we believe lies deeply hidden in some of their hearts. Little incidents which occur now and then show that there is a readiness to do as well as to hear. I cannot forbear mentioning one.

I had been reading to them one day the Lord's Prayer, and when explaining the clause, "as we forgive," I was interrupted by one of my hearers saying, "What! is this true? Shall we not be forgiven unless we forgive?" and then, pointing to some one sitting by her, she added, "I have had a quarrel with this *bahin* (sister). I think I had better make it up at once," and the two were at once clasped in each other's arms in an embrace of reconciliation.

Now what shall I say for all the gifts that have been sent to us! The list is a long one. We have received donations for the building of the rest-house, contributions in money for the general expenses of the work, boxes of things to be sold for the same purpose, and kind friends raised up in

the country to help us to dispose of them; and for school prizes we have had *chaddars*, *kurtas*, and dolls innumerable, but none too many for the ever-increasing number of scholars. Mrs. Wigram, who most kindly presided at our school-treat this morning, will be able to tell our friends at home of the joy and delight which beamed from the faces of the children as these prizes were bestowed upon them. So eagerly do they covet them, that one baby, not three years old, had been taught and was able to repeat several texts, that she, too, might have the pleasure of clasping a doll in her wee hands.

After a week of unusually cold, wet weather, the sun shone out brightly upon our gathering, and never did we have a happier *melā*, as the children call it. We do wish that those whose industry had helped to provide this pleasure could have been present at the scene to reward them for their toil. As this could not be, we can only send them word how thoroughly all has been appreciated by those through whose hands these gifts are distributed; and that as *you* remember us, we do not forget, especially on the day when the monthly Cycle brings to our minds the *Home* departments of this work, to remember *you*, and to pray that the Gospel chimes may ring more and more gladly in your own hearts as you send out the joyful sound to others, and help to tell it out among the nations that the Lord is King.

*Mission-house, Amritsar,*

*Feb. 3rd, 1893.*

## Widows, Orphans, and Sweeper Children.

BY MISS JACKSON.

In the beginning of last year we were able to re-open the school for girls of the Sweeper caste, which had some two years previously been closed, on account of difficulty in meeting with a suitable teacher to replace an unsatisfactory one, who had been dismissed. Owing to serious outbreaks of sickness, such as cholera, small-pox, and prolonged fever, the average attendance has been small, but still we can thankfully record that God has been watering this little seed sown in His Name, with the "dew of His blessing." A weekly visit is paid by a Bible-woman, and also by the lady superintendent.

The children of this class are, as a rule, by no means wanting in intelligence, and have quick memories for learning by heart. They learn both words and tunes of *bhajans* very easily, and sing them out with much enjoyment. The sound of singing generally brings in a number of women from outside, and these are almost invariably accompanied by many babies, large and small, who cry in chorus and think they are frightened at the *Miss Sahiba*; but we contrive to make our voice heard above theirs, and explain something of the meaning of the words the children have been singing, and show them a Bible-picture.

A few of the elder girls who can read tolerably, have during nine months learnt fifty texts, the Ten Commandments, the Lord's Prayer, and are able to answer questions very

readily out of a book of Bible stories, as far as the history of Joseph. The girls are dear, affectionate children, though often, it must be confessed, very dirty. The road to the school leads through a public garden, which is at present sweet with violets, mignonette, and roses; and it has become quite an established custom for the children to follow the *Miss Sahiba* after her visit to the end of the park "to see the flowers," and to ask whether this and that grows in her country. They evidently think it must be a queer and barren land indeed, in which neither mango, sugarcane, rice, nor banana grows.

One day, about two months after the opening of the school, on paying our usual visit, a miserable sight met us. A girl in a terribly diseased and starving state was sitting crouched up in a corner, unable to move about, except by crawling in a sitting position. The teacher said, "Give her some medicine and be kind to her or she will die."

The child appeared about eleven years old, but her thin, hungry face might have belonged to an old woman. Her mother died when she was almost a baby, and the father married his little daughter to a lad much older than herself when she was still very young. About a year before our school was opened, the father also died, and the child was therefore sent to her husband's house. In the course of a few months, active disease began to

develop itself, and the father and mother-in-law, finding that the girl could not be made to work, but would in all probability become a burden to them, turned her out of doors to starve, as far as they knew. Though a long way off, Umeri managed to find her way back to the neighbourhood of our school, where she had formerly lived with her father. For some weeks she lived by begging, but at last being too weak and ill to do even this, some one suggested her being shown to the *Miss Sahiba* the next time she came to the school.

The next day we fetched her away in a *dooli* to the Mission hospital, where Dr. Lankester gave some hope that with great care she might recover. There she remained for a short time, but as there happened to be no other female in-patients at that time, she was brought to our compound. The *doctor Sahib* or one of his assistants visited her every day, and after a few weeks of care and good food, the look of hopelessness and suffering began to be replaced by a smile and a little interest in life.

It was a proud and happy day when she was able to support herself on crutches. By June these became unnecessary, and in the beginning of August, when "her own *Miss Sahiba*" came down from the hills, Umeri was able to *run* to meet her. Being quite recovered, we decided to send her to Miss West's school at Clarkabad. Umeri is dull at book-learning, but takes kindly to handiwork, and is truthful and obedient.

At Christmas she was allowed to

come home for a short visit to her adopted "mother," and was full of life and spirits, as well as very kind and gentle with the younger children in the compound. She is too old for infant baptism: will those who read of her, therefore, pray that the Holy Spirit may so teach her heart and enlighten her understanding that before long she may be considered ready to receive baptism as an adult?

In December another little girl who had been learning in the school was deserted by her stepfather. On bitterly cold nights and with hardly any clothes, she had been left half starved and shelterless in the streets. This little Muni is now with us. At first, nothing appeared to appease her appetite or make her warm, and when not eating or sleeping she cared for nothing but sitting huddled up in her *chaddar* in the sun. Now she runs about and laughs and plays like any other happy little girl of seven or eight.

The Hindu widows' class occupies a good deal of time and attention. It has now sixty members, and very many women are entreating for admission. Of course, with so many needles at work, we produce a great many articles for disposal, and the difficulty is where to find the best market. The sale in England this year has only amounted to about half the work done. This has made it necessary to accept every possible opportunity of getting even small retail orders, which involve writing many letters, and spending much time in taking down directions, packing numerous parcels, &c.

We should very much like, if possible, to give each widow in the class a warm *kurta* next cold season, as they are often piteously cold and shivering in their poor cotton clothin and get fever in consequence. One lady has already sent us some, and another has promised help ; but sixty is a large number to supply ! We think, however, that the warmly clothed who read this, if they cannot buy new flannel for the purpose, will look in their stores to see whether they have not some old thick dress or other garment which they can cut up into *kurtas*.

For a long time many of us have felt an urgent need of devising some means by which poor Christian women could be put in a position to earn an independent livelihood. Widows, who for various reasons are unsuitable for Bible-women—those whose husbands are out of work, others whose husbands are unable to earn sufficient to maintain their families in cleanliness and decency—what is to be done to

prevent their becoming paupers and a care and anxiety to all the missionaries ? After much thought and prayer we decided to open an industrial class, where such women might earn one rupee a week by spending four hours a day in needle-work. We have begun on quite a small scale at first, till the state of the funds may justify us in enlarging our numbers. During the first three months, which are just completed, work in sufficient quantity has been sent in. We undertake to mend and make all sorts of plain garments, as well as to mark, and to knit, and remake old garments for the poor. The women sit to work in a room in our house, and receive a short Bible lesson each day. We feel that this class, as well as enabling the members to earn an honest living, gives us an opportunity of getting to know them individually, and, we also earnestly hope, of influencing them for good.

Amritsar, Jan. 30th, 1893.

## The Undermining Process.

By MISS TUTING.

A few months ago, a beautiful old gateway formed the entrance to our part of the city, but it has been pulled down, being cracked and unsafe. Operations began by making a little hole at the base and digging out from the foundations, almost by handfuls. By-and-by we saw that what had looked like solid masonry was only a heap of dried mud under a shell of

bricks. When the slow work of undermining had gone on long enough, the whole was blown down by gunpowder.

As we watched month after month, we often felt what a picture it was of our work. Sometimes we think that the great solid structures of false religions in India are cracking and breaking down. But the long, slow



process of undermining is not yet ended, and we often wonder when some mighty manifestation of the power of God will bring down idolatry, even in the case of individuals. For the prejudices and ignorance and superstition are not less strong for being very like those masses of dried mud. One of the pastors remarked a little while ago, "If you look at the outward results you must lose heart, but if you look below the surface at the secret undermining, you have good reason to take courage."

The people themselves bear witness to it, too. A man in Amritsar said one day, "I am too old to change my religion, but I see that yours will become the religion of India." A village *Sirdār* remarked, "You are attacking the villages now, and teaching the girls; your religion may conquer." Another told us, "The religion of Jesus is spreading everywhere; by-and-by all will accept it."

Our own ears tell us, too, as we go from time to time to the villages, that the name of Christ and belief in His power are spreading everywhere, and that prejudices are breaking down. The Mohammedan head of a village near which we were staying last autumn, said, "You are doing a good work. Come and teach our women as much as you can; they are all in the dark." He had been sitting within hearing while his wife was being taught in plain words of Christ as the Son of God. Another, a *moulvi* (teacher), asked me eagerly into his house, where his wife was ill, believing that as a servant of Christ

I had power to heal her by my prayers. He had read one of the Gospels, and begged for another.

We are often besieged with requests from men and boys for "Jesus Christ's book," and women sometimes greet us as soon as they see us with, "Sing us something, tell us something about Jesus." This year we visited one or two villages that had never been visited before. The people looked afraid of us at first, but soon we had most eager, interested audiences, and entreaties to come again. Even here we found the name of Christ not quite unknown, for some had heard of Him in other places.

Sometimes where we have met with a most warm welcome on a former visit, we get a rebuff next time. A year ago we went for the first time to a small Mohammedan village, where we had a most ready hearing. This year we went again. It was rather a difficult journey, for the bridge across a deep, muddy little stream had been broken down, and we had to wade across. We were met with cold looks and excuses for not letting us come in. As we were going away, however, a woman made a sign to us to follow her. She took us into her house to see if we could do anything for her daughter, who was ill. Then she asked us to sing, saying, "You see sick people want to be cheered up."

We were sure she wanted to hear something, but put it that way for fear of her neighbours. We guessed that since our last visit, the *moulvi* had been warning them against us. Our hopes are often raised about one and

another, and then someone frightens them, and next time we see them all their interest seems to be gone, or they even refuse to hear at all. Sometimes a woman will be eagerly listening one minute, repeating what we say, and asking questions about it, and the next minute, afraid others will think her too much interested, she begins to laugh and joke. Or, again, her conscience will perhaps be touched, and she will suddenly find she is too busy to listen any longer.

One old Mohammedan, after listening thoughtfully for a long time, suddenly exclaimed, "I am *not* going to become a *Kafir* (infidel). I am *not* going to change my religion. I know I must die in my sins." Then she pulled off her *chaddar*, and pointing to her grey hairs as a proof that she was too old to receive the Light, added, "If you came again and again and taught us, or if we could read, then we might believe what you say."

Hitherto it has been difficult to find time to go to the villages except when we itinerate, but now we are a stronger party we are rejoicing in its being possible. When the people beg us to come again and again, we are thankful to be able to promise them another visit before very long, so that they need not wait for a year or two before they hear any more.

We are hoping to get reading pupils in the villages to visit and teach regularly. One young woman, who learnt a little in one of the Mission schools years ago, is beginning to read again in this way. Even one or two in a village who can read well are

a means of spreading the Light, for we can give them the Word of God itself to read for themselves and to others. We sometimes find confused and garbled traditions of Christianity from partially remembered oral teaching. We found an intelligent young Sikh woman during our last itineration, whose brother had taught her to read. We gave her a New Testament history. On going again, a woman remarked, "The words in that book were very good," so evidently she had been reading it to them. She had gone back to her husband (taking the book with her), being on a visit to her mother before.

But though education is a great help, it is also true that the way is so plain that even "fools shall not err therein." In one village we found a young woman who remembered most clearly what she had heard three years before, and grasped eagerly all she heard again. Yet when she came for medicine she could not understand or remember the simplest directions. The other women said she had no understanding, so one promised to show her what to do.

We see the power of Christ in changing the heart as well as in reaching the dull understanding. A Mohammedan woman who had only heard of Christ a week before, said, "Now I have heard these things I don't feel so ready to abuse my little girl when she teases me." A Hindu teacher in a village school remarked, "Before the Word of God came into my heart, I was an animal, and worshipped nothing at all. Now I am a

human being, and now I try not to quarrel with the other teacher" (a very provoking, quarrelsome old woman). This is true. This teacher is also faithful and painstaking in her school-work.

Though none of our pupils have come out for baptism during the past year, yet we believe that some of them have passed away in the faith of Jesus. One dear woman, a Sikh Zenana pupil, died of cholera in the spring. The night before she was taken ill she was singing Christian hymns in bed; her old mother-in-law told us afterwards, "She trusted in Jesus, and now she has flown away to Him." She always took great interest in her Bible lesson, and bore a very good character among her neighbours. Her husband at first disliked us to

spend so much of our visits in Christian teaching, but his prejudices have broken down. He has just married a girl from the Magitha Mission School, and wants us to go on teaching her.

Two little girls in the Walla School died last year who used especially to love the texts and *bhajans*. Of one of them an old woman remarked, in connection with the child's favourite *bhajan*, "She did love Jesus, and now she has swum across safely."

Though we might sometimes be tempted to cry, when we look at the smallness of visible results, "We have laboured in vain, and spent our strength for nought and in vain," we can add, "Yet surely our judgment is with the Lord, and our work with our God."—*Jan.* 31st, 1893.

### Initiation in Mission Work.

BY MISS CLARKE.

How painfully useless one feels after just arriving in the mission-field! Every one is so busy, and there is so much to be done, yet one can do nothing, being as it were dumb, until the language is acquired. The more one feels the uselessness, however, the greater stimulus it is to study. It is not by any means an easy task to sit day by day, week by week, and month by month, grinding at the strange tongue, especially when the heat has fully set in.

When I had read for a short time, Miss Wauton thought it would be well for me to go out with a Bible-woman,

so I began to go twice a week with Mrs. Daud Singh, a *bibi* who lives in this compound. It was very pleasant to get a peep into the family life of these people. I have made a good many visits altogether with Mrs. D. Singh.

What funny visits they sometimes were! Instead of going from door to door, we often scrambled from roof to roof, and up and down ladders, some of them very rickety and very awkwardly placed. Then our visit would be made on the roof. These people love the sun, and were so surprised when I preferred a shady spot

in spite of my *topi* and covered umbrella. Their dwellings are cold, dull little rooms, with mud walls, mud floors, mud ceilings, and so cheerless that it is scarcely surprising that they remain in them as little as possible.

Sometimes two or three pupils would come to one roof; one might learn to read and write, another to work, and so on. After their various lessons, the Bible-woman read a portion from the Bible, and afterwards explained it to them. Now I sing *bhajans* with her; these they invariably like very much.

Since passing the examination in November, I have been doing a little

school-work; it is very interesting. Of course, sometimes the children are dull and stupid, but, on the other hand, they will give, in the Bible-class, answers that make one forget for a time that they are not Christian children. Three little sisters had to be absent from school for some time on account of fever, but just before the examination they returned, looking still very poorly, and then I found that the elder had taught the two younger ones, whilst at home, the Commandments and some texts. I think they thoroughly deserve their dolls, which they will get as prizes.

*Feb. 8th, 1893.*

## Bombay Decennial Conference.

### APPEAL FROM SIX HUNDRED MISSIONARIES.



THE Third Decennial Missionary Conference of India assembled in Bombay December, 1892, overwhelmed by the vastness of the work, contrasted with the utterly inadequate supply of workers, earnestly appeal to the Church of Christ in Europe, America, Australasia, and Asia.

We re-echo to you the cry of the unsatisfied heart of India. With it we pass on the Master's Word for the perishing multitude, "Give ye them to eat."

An opportunity and a responsibility never known before confront us.

The work among the EDUCATED AND ENGLISH-SPEAKING CLASSES has reached a crisis. The faithful labours of godly men in the class-room need to be followed up by men of consecrated culture, free to devote their whole time to aggressive work among India's thinking men. Who will come and help to bring young India to the feet of Christ?

MEDICAL MISSIONARIES of both sexes are urgently required. We hold up before medical students and young doctors the splendid opportunity of reaching the souls of men through their bodies.

THE WOMEN OF INDIA must be evangelized by women. Ten times the present number of workers could not overtake the task. Missionary ladies now working are so taxed by the care of converts and inquirers already gained that often no strength is left for entering thousands of unentered but open doors. Can our sisters in Protestant Christendom permit this to continue?

India has fifty million Mohammedans, a larger number than are found in the Turkish Empire, and far more free to embrace Christianity. Who will come to work for them?

Scores of missionaries should be set apart to promote the production of CHRISTIAN LITERATURE in the language of the people.

SUNDAY-SCHOOLS, into which hundreds of thousands of India's children can readily be brought and moulded for Christ, furnish one of India's greatest opportunities for yet more workers.

INDUSTRIAL SCHOOLS are urgently needed to help in developing a robust character in Christian youth, and to open new avenues to honest work for them. These call for capable Christian workers of special qualifications.

The population of India is largely rural. In hundreds and thousands of villages there is a distinct mass movement toward Christianity. There are millions who would speedily become Christians if messengers of Christ could reach them, take them by the hand, and not only baptize them but also lead them into all Christian living. Most of these people belong to the DEPRESSED CLASSES; but they are none the less heirs to our common salvation, and whatever admixtures of less spiritual motives may exist, God Himself is stirring their hearts and turning their thoughts toward the things that belong to His Kingdom.

In the name of Christ and of the unevangelized masses for whom He died, we appeal to you to send more labourers at once.

May every Church hear the voice of the Holy Spirit saying, "Separate Me Barnabas and Saul for the work whereunto I have called them." In every Church may there be a Barnabas and Saul ready to obey the Spirit's promptings.

Face to face with 284,000,000 in this land, for whom in this generation you, as well as we, are responsible, we ask, Will you not speedily double the number of labourers?

Will you not also send your choicest pastors to labour for a term of years among the millions who may be reached through the English tongue?

Is this too great a demand to make upon the resources of those saved by Omnipotent Love? At the beginning of another century of Missions let us "expect great things from God and attempt great things for God."

For the reflex blessing to yourselves, "hear what the Spirit saith unto the churches." The manifestation of Christ is greatest to those who keep His commandments, and this is His commandment, "Go ye into all the world and preach the Gospel to every creature.

A. MANWARING, ) *Secretaries of*  
J. L. PHILLIPS, ) *Decennial Conference.*

## The Nuddea Village Mission, Bengal.

### Scenes during Camp Life.



OUR March Number contained an account by Miss Dawe of our work in the district of Nuddea, containing the sacred Hindu town of that name and a population of 2,000,000 people, chiefly sunk in ignorance and idolatry. Incidentally, she mentioned her great satisfaction that Mr. Monro, late Commissioner of the Police in London, and now an honorary missionary, had chosen Ranaghat as the centre of evangelization work for himself and his family. Miss Dawe has lately had additional cause for gratification: Miss Monro joined her and Miss Brown in a tour among the villages, and described it to some friends of the Mission in England; we have obtained permission to print extracts from her letter.

*Alla Darga, Nuddea.*

*January 11th, 1893.*

We arrived at our camp at Refaitpur on a moonlight evening. As a new-comer, the sight struck me as very pretty. The five tents showed rather ghostly-white among the mango-trees of the *zemindar's* (landholder's) orchard; and the fire, where our dinner was cooking, threw a ruddy glow out of the shadow, in which the figures of the servants moved weirdly. We

were glad to dismount, as we had had a long ride, and the inside of our tent looked very bright and inviting. After a good night's rest we were eager to set off to work, and now I must give you some idea of our party. Miss Dawe is our leader, and Miss Brown and I, who are out on our first "tenting," are very glad to learn from her, as she has had much experience.

We have four Bible-women, viz., Rachel, a "mother in Israel," always

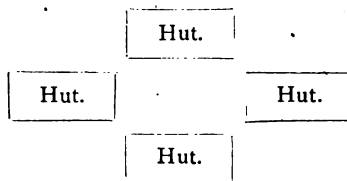
bright and earnest, never tired or depressed; Kulcho, another good worker; Mary and Shukto, younger women. With them is Ujjala, a recent convert; when she goes with us to any village, it is very cheering to see her eagerness to bear testimony to the happiness she has obtained.

Miss Brown and I were eager to look round us, so we made a little tour, and this is what we saw: Behind our tent was the village of Refaitpur, and the little path leading to it led us first to the *zemindar's* house. On the other three sides were fields, some turned up by the plough, and others yellow with mustard crop, or blue with linseed. There are no hedges here, and there is nothing to bound the view till one's eyes rest on the trees which seem to fringe these fields. *These* are the *villages*. Bengalis like to hide themselves from view, and their first proceeding, after building their hut, is to plant trees. You can imagine how our hearts went up in prayer that in these villages many might learn to know the living Saviour, and that we, the only Christians in that neighbourhood, might show, by word and deed, the peace and happiness we had obtained. We began our day with Bengali prayers, and then, dividing into two bands, went off to one or other of the villages about eight o'clock.

When we got to our destination, Miss Dawe was soon recognized, and we were invited into the house, and offered seats—either stools or *mats*—on which latter, one has to sit cross-legged, and at first it is rather trying

to unused muscles. We began with a hymn, which soon collected an audience, and was followed by simple words about sin and the Saviour.

One day, we (Miss Dawe, Miss Brown and I—it was too far for the native women to walk) rode to a village called Baragundia, about five miles from the camp. As we have to go single file along the paths between the crops, progress is somewhat slow. Baragundia was an untouched village as regards the women, and in the house to which we went, a large crowd collected. I must tell you that a "house" in a village means several little huts on raised mud platforms, placed round a courtyard in this fashion:—



so that when we sit in the courtyard, a number of people can see and hear at once. These women had never seen a *Mem-Sahib* before, and our relationship, our marriage, our clothes and age were freely discussed among them. By the time we had concluded the opening hymn, about 100 people had collected, to whom Miss Dawe spoke. It was very difficult to maintain anything approaching silence, and it was a great strain on the speaker's voice. Miss Brown and I felt very sorry not to be able to help Miss Dawe, but we have not sufficient command of the

language to hold a large crowd together, and could only help a little by singing a verse of a hymn.

These women were Mohammedans and very ignorant. They are almost without any religion of their own, and so the ideas of sin and salvation are difficult for them to grasp. Yet there are generally one or two who take in something of what is said, so that one never comes away feeling that it is all utterly thrown away.

It was a pitiful sight—those hundred faces, one or two interested in the words, many merely in the speaker's appearance, and some so dull, that we felt almost in despair of their understanding anything. Miss Dawe spoke till she was voiceless, and then we left the seed, asking Him, Who alone can give *life*, to water and shine on it, and cause it to grow up to His glory.

This was opening up fresh ground ; another instance will show how the seed grows, or rather what progress we see after a year or two of work.

In Lukhikhola, a village quite close, we found the people very willing to listen. They admitted freely that their own worship, their idols, everything, were worth nothing.

"What have you gained by them—salvation, peace, joy?" The answer rang out sadly again and again, "We have obtained *nothing*. In our hearts, sin, anger, untruth, malice, all remain. Tell us, can we get salvation like you? can *we* obtain it or understand?"

Then our gladness is to be able to say, "Yes, He is for *all*."

In all parts of that village it was

the same, and our only regret is to think that we could only give that *neighbourhood* ten days ; ten short days, and for a year they will not hear again !

We showed the magic-lantern there one night to quite a large number of women, and at the end, one man who had been admitted to keep others out, said, "We must be of one mind—this is the good religion;" and again, "We must take hold of the *Living One*." This was a village which had been visited two or three times in past years.

Some of the gentlemen from Shikarpur have worked amongst the men and boys here, and one night as we were going home, we met a little band of boys singing a Christian hymn. It was wonderful to hear the sound of it in a heathen village.

Among the Zenana ladies, we had a wonderful time. Miss Dawe has visited them three years in succession. The first year she met with argument, the second, she found their faith in their old gods shaken, and this year, they confess that it is quite gone, and that their only wish is to learn of the true Saviour. We showed the magic-lantern there one night in the innermost of many courtyards. In penetrating these, one after another, a feeling grows of entering a prison. It was dusk when we arrived, and the tall, dark walls by which the courtyard was surrounded, made it seem very gloomy. As soon as it was dark the lantern was lighted, and one after another, pictures, first of one or two Old Testament scenes, and secondly of our



Lord's life and work, were shown and described, till at last shone out the picture of the Crucifixion, and amid perfect silence, broken only by an occasional "*Hai, hai*" (Alas ! alas !) from the women, Miss Dawe pleaded with them to turn from idols to the Living God, the only Saviour.

Can you realize the wonder of it? In the midst of a Zenana, the Word of Life clearly preached ! Thank God, Who has thus opened a door to us, and oh ! will you pray that He may put forth His mighty power and destroy caste, the obstacle which blocks many a man and woman from declaring what they believe ? When we visited these ladies to say good-bye, we could hardly bear to come away. They said that they believed,

and then we asked them to pray, to pray for themselves and their dear ones, and for the destruction of caste, and they promised to do so. The *zemindar* also said as we left, and he meant it, "I will try to pray with all my heart." May God the Holy Spirit perfect the work He has begun !

I would ask you to pray for Nuddea, this district of about 2,000,000 souls, that many be turned to the Lord. "How can they hear without a preacher?" There are villages yet untouched, and the cry rings out from here to you, "Come over and help us." Will you not come or send ? Pray the Lord of the Harvest to send out many more labourers, for the time is short and the day is far spent."

JESSY B. MONRO.

## Jabalpur.



It is an undesigned coincidence that this Number should link together the past and the present history of our Jabalpur Mission. The Annual Letters intended for April arrived too late, but space has been found for the letter from our senior missionary, Miss Branch, in this Number, in which the Children's Pages vividly recall the time when the late Miss Fanny Butler and Miss Branch worked together in this interesting city.

### LETTER FROM MISS BRANCH.

"Great is our Lord, and of great power ; His understanding is infinite." "He is great, and greatly to be praised, and His greatness is unsearchable." The truth of these words has been impressed on me every day of the past year, the eighteenth of my missionary

life. It has been a wonderful year, chequered in an unusual degree with bright hopes and sudden fears; with unexpected joys and with sad disappointments, with sickness and death and trials of faith, and with unlooked-for deliverances and many answers to

prayer. We have been marvellously helped, and we would render unto our God the honour due unto His Holy Name.

The death of two of our old and valued teachers, "Bella Evans" and "Adelaide Moni Lal," was a great trial to us all, and is a great loss to our Mission. They were both so hearty in their work, and so consistent in their lives. A third teacher, "Tryphena," has also been taken from us. She only completed her training in December, 1891. An attack of fever, which she had a few months before she left school, weakened her constitution, and was still clinging to her when she came to us. We hoped that good medicine, fresh air, and rest would restore her strength, but she grew gradually weaker, and in August the doctor told me that her case was almost hopeless. Her lungs were affected; yet she had no cough, and was cheerful and bright till about a week before her death, early in November. Dear little "Tryphena"! Her faith and submission were a lesson to us all, and I miss her greatly.

We have now "Bella's" only daughter, "Harriett," working for us. She is a gentle, quiet girl, but as she is young she is not yet allowed to visit in Zenanas. Her employment is teaching in the Mohammedan school.

In "Adelaide's" place we have her sister-in-law "Samie," and in "Bella's" we have engaged "Elizabeth Lewis," wife of a C.M.S. catechist. We have also engaged another assistant teacher, Miss Edith Lima, to help in Moham-

medan Zenanas during Miss Daeuble's absence in Bhagalpur. We are very sorry to part from Miss Daeuble, even for six months, and especially just now. She and I had arranged to go together to Damoh on February 1st, and spend a fortnight itinerating in that direction. Now I must go alone, as I did last year, and do the best that I can.

"Lizzie" (Mrs. Chakraborty) has written a nice little report of her work, which I send just as it is. She is a great comfort to me, because she is so bright, and so full of zeal and energy. Her husband's death (about fourteen months ago) was a terrible blow to her, poor child! but she bore it with unquestioning submission and with child-like confidence. The trial has deepened her faith and elevated her character. She lives now in our compound, with Mrs. Bannerjee and Mrs. Mookerjee, and with them are also Mrs. Mookerjee's only son, "Mutto Lal," and his sweet young wife and baby boy. Lizzie's little girl, "Snahu," runs about now, and is the pet of us all; she is particularly winning.

I am glad that we can have them all together in our compound, because our Zenana pupils, who come to visit us, visit them also, and see how happy a household of Native Christians can be. Pray for us all, that we may day by day grow in grace, and in the knowledge and likeness of our Lord and Master, and so may be used to bring others to Him.

Our sale of work was fairly successful this year. Our Commissioner's wife (Mrs. L. Neill) kindly had it in her house, and helped us to sell, as

well as to prepare the room. She has been very good in visiting our schools and in helping us in every way, and we shall miss her much when she leaves Jabalpur. Mr. Neill goes on furlough next month.

*The Daybreak Workers' Union.*

Our branch of the D.W.U. is becoming a large one ; it has now forty members, but we shall lose three of them soon. I think that it has stirred up interest in our work, and it has assisted in providing *kurtas* for our children at Christmas. Although many were sent us by kind friends in England, we had not enough, and I do not know what we should have done had not our store been augmented by the work of our own D.W.U. members.

Again, I want to thank all those ladies who have been so good in sending to us either things for sale or prizes for pupils. We have thanked them by letter, but now we want to express our gratitude in print also. They have been so *very* good to us this year ! I want also to thank those who send magazines. The *Life of Faith*, *Our Own Gazette*, *Home Words*, the C.M.S. periodicals, come to us regularly, and are greatly valued and much read.

*Zenana Pupils.*

The bright hopes we cherished about some of our Zenana pupils have not yet been realized, but neither has anything yet happened to crush them. We are still hoping, although we have to wait long.

Our Bengali Zenana pupils are

smaller in number than they were last year. The chief reason for this is that the Government posts, which used to be filled by Bengalis only, are now being given to Natives of these provinces and to Mahrattas, and consequently many Bengali families have left the place. Just now only twelve Bengali ladies are reading, but they are most attentive, and extremely interesting to teach. One of them remarked to Mrs. Bannerjee : " If I had not so many children I would be baptized. What is the use of going on worshipping idols when we know that they can do neither good nor evil ? " Another shows by her behaviour that she believes in the Lord Jesus as her Saviour. She has already left many of her Hindu customs. Two houses are closed against us in which were some good, intelligent women. We are hoping that they may open again soon. I have been called to one of them since it closed, to see a dear little girl, who was very sick. Faith in the power of prayer offered up in the Name of the Lord Jesus is not diminished.

*Our Schools.*

The Bengali school is getting on well. All the big girls who were pupils in it last year are married, and are in *pardah*. Two of them who are still in Jabalpur continue their studies in their homes ; Mrs. Bannerjee goes to them twice a week. The school is now full of small children, six of whom are boys. Mrs. Mookerjee says that when she was giving them a Scripture lesson a few days since,

she said, "Our bodies are made clean by water. What is it that can make our hearts clean?" A little girl at once answered, "The blood of the Lord Jesus Christ can cleanse our hearts."

Another day she asked, "What is God's great command to us, now?" Two little voices immediately said, "To believe in His Son Jesus Christ."

One child often pleads with her mother, saying, "Mother, why will you not believe that the Lord Jesus is God, and our Saviour?" Another had been absent from school for two days. When she returned she confided to Mrs. Mookerjee that she had spent the whole of one day in praying for her sick brother in the name of Christ; "And now," she added, "he is well."

Lady MacDonnell, our Chief Commissioner's wife, went to see this school, and heard the children sing and repeat some texts of Scripture and some poetry, and has promised to visit them again next month. They are all dear, bright little pupils. Their Government examination was, I think, successful, but its results have not yet been officially communicated to me. Our one Mohammedan and seven Hindu schools are all prospering.

The Misses Daeuble and Moore have mentioned four of them; I must tell you a little about the remaining four. In one, in "O'Brien Gunje," Miss Anthony gives a Scripture lesson twice a week, and teaches sewing. It is a good caste school,

but has an inefficient head-mistress, and therefore sometimes causes anxiety; but it did fairly at its examination, and its children are famous for their love of singing *bhajans*.

Another school, in "Bél Bāgh," has forty-eight girls on its roll, and is in all things satisfactory.

"Jayannath Pandit's" school ebbs and flows the most. It is held in an alley far away from us, and is the most difficult to manage. The *Pandit* is a well-known man, a convert and a Brahmin, and as he has the courage of his opinions, he sometimes offends his Hindu neighbours, and they take their girls away from his wife's school, but they come back after a time. Now there are thirty-five on the roll, and they are well-taught in everything, especially in Scripture. I took a lady there last week to give away the prizes. All the third-class girls repeated different portions of the New Testament by heart, and the little ones said some of Mrs. Grimké's texts which had been given them at various times as rewards, and two of the tiny ones repeated the Lord's Prayer very prettily in baby-Hindi.

#### *Penagar.*

The new school in Penagar has twenty-two on its roll. Mrs. More-Molyneux kindly went there to give away the prizes. She found the long drive very tiring, but she has nevertheless promised to go again to see the children.

I must tell you a little more about Penagar, because I want to ask for special prayer for it. For two or three

years past I have wished to open a school there, but the way seemed blocked. Last March, Miss Daeuble and I made up our minds to go and "spy out the land." We spent one whole day in the village, searching for a house part of the time, and telling the "Old, Old Story of Jesus and His love" wherever we could find listeners. We rested for an hour in the police-station, while we ate our bread and butter and drank some tea which we had taken with us, and came home at 7.30 in the evening, very tired, but very hopeful.

After many weeks of waiting, and many disappointments, we got permission to hire a house which we had seen from the outside, but about which we had not even thought, as it was then occupied by the chief of the police. This house we rented for one year, never doubting but that we should be able to carry out the plans we had made for work in the village. After the year's lease was signed, and part of the money paid, we heard that funds would not be forthcoming for all that we hoped to do ; but as we had the house on our hands, we decided to open a school as soon as the rains were over, if the children were willing to come.

During the rains one of the verandahs fell ; this misfortune, and uncertainty about means, kept us back, but on November 1st the school was really opened, and it is so far a success. Its teacher was one of our Zenana pupils ; she was taught both in Jabalpur and in Damoh, and now that circumstances compel her to earn

her own living, she teaches our school, her mother being with her for protection.

The first week that school was begun, one Zenana lady asked to be taught in her house, and little by little, eight of the best houses in the village opened to us, their inmates sending for us to teach them.

Now, from what cause we know not, three of them are closed. We dare not make any effort to re-open them, or to gain new Zenana pupils, because of the extra expense work there entails ; but we cannot refuse to teach those who offer themselves to us. "Lizzie" and I go out twice a week to visit these Zenanas, and to teach Scripture in the school.

What we want is, to have one Christian teacher living near the school-house, who could do the Zenana work as it opens out, and who would only need help once a week from us. During the rains it will be impossible for us to go out there regularly, because the road will be so bad.

Please ask God to send us a suitable teacher, and money which will justify us in engaging her, and in hiring a house for her, and in trying to extend the Zenana work as much as possible. We want the teacher's house to be a shelter for us whenever we can go for a few days itinerating in the villages beyond.

#### *Itineration.*

Itinerating in the villages round Jabalpur has not been carried on quite as vigorously this cold season as

it was last, owing to Miss Daeuble's attack of fever, and other unavoidable hindrances. But thirty-eight villages have been visited since our last Annual Letter was sent, some of them twice, and more than 4000 women have heard from us the good news of the Gospel of Jesus Christ.

I hope that no one will judge of Miss Anthony's work this year by her report. She has said so little, but she is an earnest worker, and is greatly beloved by her pupils, among whom are fifteen Mahrattis, two Parsis, and two Guzerati Brahmins. She has been suffering much from fever and headache lately, and greatly needs a long rest, which she shall have as soon as we can make arrangements for her work.

Zenana work in Jabalpur and in Gurha has increased during the year. There are now, in all, 242 pupils on the roll. Besides these who learn regularly (and sixteen of whom learn English in addition to their own language), we have had an unusual number of listeners, friends and neighbours of pupils, who come in to hear the Bible lesson and the *bhajan* singing. May we not hope that many of

these carry away words which shall bear fruit to God's glory?

Our excellent Bible-woman, Francina, has had better health this year, and has done much work, faithfully. She has quite a gift for drawing people together, and a strong voice for speaking to them, and she also sings well. She has helped Miss Daeuble once a week in the villages, and sometimes twice, but her regular work lies in the city.

"Martha," a good Christian teacher, who has worked for us for nearly eleven years, was married on the 10th of this month to Cyprian Brighton, an agent of the C.M.S. They are now living in the Bel Bâgh School-house, and from next month Martha will be head teacher in that school, its former mistress (a Hindu) being transferred. "Lydia," a sweet-faced, well-educated girl, helps Miss L. Daeuble, and is a great comfort to her.

May I ask again that we and all these our teachers may be remembered by name before God's Throne? We want to be more entirely consecrated to His service, so that nothing in us may hinder His work in, and through, and by us.

Jan. 30th, 1893.

#### THE POWER OF SONG.

At an entertainment given by a Hindu gentleman at Negapatam, South India, during the feast of the marriage of Krishna, two dancing girls were asked to sing.

No one was more amazed than the host when they responded by singing the two hymns, "Come to Jesus," and "What a friend we have in Jesus," which they had learned from a missionary lady in that town.

Pleased with the songs, the gentleman invited the missionary to teach them to his daughters, and thus a long-desired entrance was obtained for her into that influential family.—*The Church at Home and Abroad.*

## Foreign Notes.

### NORTH INDIA MISSION.

#### BURDWAN.—*Itineration.*

In spite of many difficulties, Miss Edwards and Miss Smith at last set out for the villages, and have pitched their tents at Boyacunterpur, where Miss Valpy and Miss Cowley began the work, and are well known. Miss Valpy is spoken of everywhere about here as the *Lomba Mem*, which means "the tall lady." Both are gratefully remembered by many in Burdwan and its neighbourhood.

It is a special cause of thanksgiving to God that we have the joy of seeing our dear friend, Miss Edwards, commencing the work for which our appeal was made some three years ago at the Guildford Conference, and that she has been so wonderfully helped in the study of the language, that she is able to express her thoughts on the fundamental truths of Christianity, and can understand what the people say and answer them. She and Miss Smith are quite enjoying the free life, and Miss Edwards, who sits out much in the open-air, delights in nature, and watches the lovely sunsets, and silvery moonlight dancing between the branches of the trees. The beautiful and convenient little dogcart and pony are invaluable—a source of pleasure as well as utility.

Miss Harding's appeals for us in India have been owned and blessed by God. Now we earnestly pray that the response in the form of volunteers for our Burdwan village work will come

too, and we shall yet see here a band of village missionaries scattered about in different parts of this large district. Even yet many of them have not been visited by a messenger of the Gospel.

The people sometimes come to Miss Smith and Miss Edwards in large numbers, more than a hundred at a time, and listen attentively; some appear to be touched to the heart by the words they hear.

Much prayer is going up to God for all our camps in various parts of India, and we know we have a prayer-answering God.

When Mr. and Mrs. Santer are able to go out, Miss Edwards means to camp near to them, and then Miss Smith says she will be able to return to her regular work here.

They are now going in the direction of Bohar and Satgachi, the places round which so much interest has been centred. Satgachi was the village where Miss Harding and Miss Smith had much encouragement last year, and where they were eager for a school; it is near Bohar, and really contains a larger number of inhabitants.

We desire to express our grateful thanks to all our sincerely kind friends in England who so willingly help us with their work.

We were anxious when we heard that Miss Hobson of Rathgar was obliged to give up the Working Party

which supplied us with such valuable work, but we are thankful that Miss Robinson is taking it up, and the members are still true to poor Burdwan. Mrs. Hull, too, as usual, sends us out exquisite articles from her Working Party at Brighton.

At our sale, lately held in Calcutta, Mrs. Santer, who most kindly took down our things to sell for us, said

that they were the best in the room, (i.e. of the fancy articles).

We have to thank the Liverpool Working Party, too, for their bags and dolls; but we do miss sorely our yearly supply from Mrs. Babington's Working Party at Cambridge for our schools, and scarcely know whether we shall have a sufficient supply.

E. F. MULVANY.

### SOUTH INDIA MISSION.

#### BANGALORE.—*Brahmin Sons of the Soil on "Woman."*

Mr. Haigh went out to a preaching for heathen in one of the schools, where he says they always have a full audience, and often a hot discussion.

Last night he was not back until 8.30. He read to us this morning, part of a curious document, a petition from the Brahmins of this place ("sons of the soil," as they call themselves) to the Maharajah, against practices which they consider fatal to their caste principles. They speak plainly enough their feelings about the education of women.

Woman is like fire, they say, and men as butter before her; and the only way to keep women from being terribly mischievous, is to shut them up and let them know nothing.

A little moral teaching may not hurt them, but any intellectual teaching is to be forbidden.

Mr. Haigh says this paper represents the view of a good many here.

It is evident that the cause of women's rights is not won in Mysore yet.—*Letter from Miss A. M. Smith.*

### CEYLON MISSION.

#### The Clarence Memorial School, Kandy.

##### *First Impressions of the Buddhists' Sacred City.*

At first sight, heathenism does not seem very apparent here, but a closer observer will find signs of it in the streets. Sometimes one sees men with their foreheads smeared with white ashes, or with the mark of a Hindu god on them. Then, by the Buddhist temple, one passes people bearing offerings of flowers; and sometimes, at the end of our carriage

drive, where a sacred tree stands close to a temple, lights and incense burn, and the "tree-worship" goes on.

The people walk in the middle of the road, because they think the devil walks at the side, and if they did the same they might be caught or possessed by him, and then they would die. Devil-worship, Hinduism, and Buddhism are all much mixed up.



Besides these there are Mohammedans, who have a fine mosque, and the Roman Catholics also are very active; I have often noticed the boys with crosses round their necks.

The S.P.G., the Wesleyans, Presbyterians, and Baptists also work in Kandy, so there are many agencies; yet the bulk of the people are still heathen. On Sunday it is especially saddening to notice the utter disregard of the day. Everything goes on as usual in the streets, which are in other respects also most un-English—irregular houses, some with two storeys and a verandah, some the merest hovels, with just an entrance, and a dark hole dignified by the name of a room, behind. Some are native shops, which consist of one room, piled up with merchandise, with the whole front open to the street, and with scarcely room for the seller to sit or stand among his wares. On one side of Trincomalie Street (the principal street) are the tailors' quarters, and as we go by, we see them sitting cross-legged on the floor, working at their sewing-machines. Not far off is a barber's shop, where perhaps some four men are being operated on with the greatest gravity, as if it were the most important proceeding in the world. Children swarm everywhere—little brown boys, who may, perhaps, wear a cloth, or one silver chain, but sometimes not even that, seem to take delight in getting as close as possible in front of our horse without getting run over. There, under the street-pump, is a small boy being bathed; at another pump further on

a *coolie* is washing his feet. Here comes a boy out of a house, with a cock nearly as large as himself in his arms, which he flings into the road. Here comes a man with what looks like an enormous pair of scales over his right shoulder, each scale filled, perhaps, with cut plantain-leaves; these scales are called in English "*pingo*," and are used for carrying.

Close to one of the houses are a party of children playing "knuckle-bones," or making dust-pies (there is no mud!). Here and there one sees bent and withered old men and women, and for them, one's heart aches, for none look so abjectly miserable as these, and, poor souls, they know of no hope beyond the grave, whither they are hastening.

Every variety of costume can be seen along Trincomalie Street, from the *coolie* with only a dirty old cloth wrapped round him; the Mohammedan in his long cloth white jacket, and red *fez*, or high cap; the burgher, spick and span, in white English clothes and *topie*. Everywhere there are chickens, and pariah dogs; it is a wonder the former do not get run over.

Sometimes one may see a man quietly curled up in a corner fast asleep.

Overhead there is a blazing sun in the deep-blue sky; in the distance there is a glimpse of hills;—and this is the street as we drive along to church every Sunday, and a good many times in the week.—*Extract from Miss Malden's Journal, Jan., 1893.*

## NEEDS AND WANTS:

*For the North India Mission.*

At Penangur and in the neighbourhood, about ten miles from Jabalpur, Miss Branch urges that there is most promising ground and great openings for a village Mission. Additional expenses to set this work afloat and to maintain it are stated to be Rs. 350 a year, or about 24*l*. The Committee have been unable to sanction this expenditure, after having so lately had to close work already in progress in other parts of North India.

This notice elicited the kind offer of one of our readers to guarantee 2*l*. to set this work afloat, if eleven others could be found to do the same, with the result that 14*l*. have been promised, so that 10*l*. only are now required to enter this promising opening.

*For the South India Mission.*

A fully qualified Medical Missionary is needed at once to carry on the work among Mohammedan women at Bangalore begun by Miss Nixon, who left the Mission on her marriage in November.

Another appeal comes from Bangalore. Miss A. M. Smith, the head of our Mohammedan Mission at this station, has strongly represented the need of a training home in South India for lady missionaries. They need an institution where they could thoroughly learn the language and have lectures on the religions of the people amongst whom they are to work. When Miss Smith wrote on this subject in the autumn, she knew of three or four ladies whom she would have liked to receive with this object, but there was no room in the C.E.Z. Mission-house, which is already the home of eight missionaries and assistant missionaries.

To carry out the plan of having a Missionary Training Institution in South India, a suitable house must be built, which would cost about 2000*l*. Once started, it would be probably self-supporting. To do things well from the very beginning is the best economy, and we earnestly beg our readers to bear this project in mind, and where possible to give of their substance. Contributions will be received for this object by the C.E.Z.M.S. Financial Secretary, 9, Salisbury Square, E.C.

*For the China Mission.*

For the past three years two ladies have contributed 70*l*. annually toward the support of one of our missionaries in the Fuh-Kien Province. Though unable to continue to give that amount, they are willing still to be responsible for 20*l*. a year, if some friend or friends are willing to guarantee the remaining 50*l*.

## WANTED.

*Kurtas* for the widows of Miss Wauton's Industrial Class, Amritsar. Miss MacGregor, 17, Gunterstone Road, West Kensington, W., Hon. Sec. for the C.E.Z.M.S. *Indian Widows' Union*, will supply patterns of these garments, or give information, and receive and send other kind gifts for the needy widows of India.

*Foreign Postage Stamps*.—Miss Sandys, Manorside, Leigh Road, Highbury, N., will be glad to get old Cape of Good Hope, West Indian, old Colonial, and present day African stamps to sell for C.E.Z.M.S.

*The Help of kind Amateur Photographers*.—Miss Sandys has several interesting photographs illustrating our foreign work, of which she would be glad to have duplicates to lend to our Deputations.

## Correspondence.

*(The Editor disclaims responsibility for the opinions of Correspondents.)*

March 8th, 1893.

DEAR EDITOR,—Will you kindly make my wants known in INDIA'S WOMEN? We have just had a sale for the poorer class, and 30*l.* was the result. If I had had more left-off garments they would have sold. I had only ten dresses, and I might have disposed of fifty. Numbers went away disappointed, but I promised them a larger supply of renovated left-off garments next November. In order to meet this demand I must ask for gifts outside our village.

A few ladies meet once a week at my house to alter and remake, &c., old garments. Men's and boys' suits are much wanted—in fact anything will be acceptable. I have written out a short notice.

Yours truly,

M. E. FOX.

*Left-off Clothing of every description.*

Mrs. Fox, The Grove, Lymm, Cheshire, will be much obliged if friends of the C.E.Z.M.S. will send any cast-off articles of clothing, especially ladies' and children's dresses and skirts, which can be altered and renovated, for a sale amongst the working class, who gladly buy cheap clothing if good.

Remnants of material and flannel will be most useful.

Kind donors are asked to prepay carriage of parcels by train, L. and N. W. Railway, and to put the sender's name inside parcel.

## PRAISE AND PRAYER.

MEETINGS for Praise and Prayer will be held (D.V.) at the Society's Office, 9, Salisbury Square, E.C., on Monday, May 8th, at 3 o'clock, and at the Manor House, Leigh Road, Highbury, on Tuesday, May 23rd, at 3.30.

## REQUEST FOR PRAISE.

For news of three baptisms, and a large number of inquirers, of whom between forty and fifty have been admitted as catechumens, in the district of Baharwal, where our missionaries, Miss Cooper and Miss Worsfold, have been itinerating.

## REQUESTS FOR PRAYER.

For a blessing on our Anniversary.

That God will grant us the means necessary to respond to the urgent appeals for extension, so that a large band of missionaries may be sent to the Foreign Field in the autumn.

## The Editor's Work Basket.

THE Editor's Work Basket is overflowing with scraps. Contributors are therefore asked in future to kindly acknowledge all gifts of materials, &c., for Working Parties, when the givers' names are known, by private letters; anonymous gifts in response to requests made in INDIA'S WOMEN may still be acknowledged in this page.

Mrs. Willson, of Douglas, Isle of Man, acknowledges the kindness of the following ladies, who, in response to her appeal, have sent gifts of wool to be used for the C.E.Z.M.S.: Mrs. J. Bridges Plumptre, Miss F. Hall, Mrs. Kelsall, Mrs. Tibbey, the Misses Jeffreys, and H. S. M. Thanks to these friends, a warm knitted counterpane for Kashmir has been finished, and another begun. It was to such counterpanes Miss Rose alluded in her article, "A Manx Tour," in January, page 15.

Mrs. A. Morris, Kirk Michael Vicarage, Isle of Man, acknowledges with grateful thanks a generous contribution of four pounds of single Berlin wool, of lovely assorted shades, from Mrs. Kirshaw, The Library, Worthing, for knitting into counterpanes for Kashmir.

*Materials for Fancy Work.*—Mrs. James Peck, Linden House, Eye, Suffolk, has, year by year, kindly supplied needlework, prepared and begun for the pupils of our missionaries in India. Any help in carrying out this valuable undertaking will be gladly received. Canvas and wools are specially in requisition.

*Dolls.*—The following places of business are recommended for buying nankeen dolls by the dozen to be sent to India as prizes in Mission schools and Zenanas: James Farquharson, late of 63 and 64, Houndsditch, but now removed to 17, Brushfield Street, Bishopsgate Street Without; William Reddan, Old Compton Street, Soho; James Wisbey and Co., 77, 78, 79, Houndsditch. Light-haired dolls are to be avoided, as the Indian women and children think they represent old women, and biscuit china is apt to turn black with the climate. To suit the Oriental taste, dolls should be dressed in the brightest colours; plain white is not acceptable, as it is the dress of the widows.

We give notice of a Doll Exhibition and Prize Competition to be held in Plymouth in the autumn, in aid of the C.E.Z.M.S. We hope to print the list of prizes offered in our next Number. Particulars will be supplied on application to Miss Anna Barker, Tramore, Dartmouth.



## Stories from Mother's Note-books for the Children.

By U. S. O.

### CHAPTER V.

**C**HATTER, chatter, chatter—we wondered what had happened as we drove up to the station, what the noise, bustle, and turmoil was all about. After all there was nothing at all the matter, but Indians jostle and talk about everything, and specially about a great matter such as the starting of the night train. Boys and men were calling out, and selling warm quilts and pillows, soap, towels, tumblers, bottles of soda water and tins of biscuits, &c., &c. *Coolies*<sup>1</sup> were laden with luggage for the English passengers, and altogether there was no end to the confusion.

We were bound on a long journey of 615 miles, and were to be twenty-eight hours in the train before we reached Jabalpur. Little boys and girls, who travel in India, are as thoroughly undressed and put to bed as if they were in their nurseries at home. We had rugs and pillows and made ourselves beds in the train; we had a carriage to ourselves and were fairly comfortable, though we ached a little after lying a few hours on the hard, narrow, wooden seats.

There are many conveniences in travelling in India: all the carriages have capital venetian blinds; and there are not only lavatories in the

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<sup>1</sup> Porters.

trains, but at each station there are about half a dozen basins of water, all ready and waiting for you, whenever you stop long enough to be refreshed by having a good wash.

At one station I noticed a young Parsee mother, with her *ayah*, and poor little mite of a baby, who in its bright-blue satin jacket cried exactly in the voice of an English infant wakened up in the middle of the night by cold and discomfort.

It is a strange, weird scene when you walk about in the night in Eastern stations, and by the light of stars and oil-lamps make out all the curious figures. Men can be seen with their turbans unrolled, and hung round their necks as scarves; or wrapped up in blankets, cashmere shawls, or padded coats and quilts. Women are there too, their faces very tired and patient, their poor ankles weighted with jewels. On their hips a little child sits astride, dressed for its night journey in a ridiculous little padded jacket, not long enough to hide the beads round its waist.

The Eastern luggage is so funny—no tidy corded boxes, but great rolls of wraps and bundles of cotton clothing, a few brass pots and pans, and a large pipe, called a hookah. The guards of the train are English—a very superior set of men.

We did not look out of the windows very much; we knew we should pass all the beautiful part of the country in the dark. All the *paddy*<sup>1</sup> looks alike, it is about as dull as seeing nothing but fields of young wheat. We could half imagine we were in England; but if we thought for one minute we were at home, the next thing we saw brought us back again to India. The hedges were cactus, not hawthorn; there were strange brown figures driving buffaloes; or we came to little Indian villages with straw-roofed cottages, the sides plastered with the curious fuel used by the Indians. The women everywhere seemed busy: some were grinding parched corn; others were driving cattle, or carrying earthen jars of water or great bundles of sticks on their heads. Very poor peasant women are in one way better off than the rich in India, as they are allowed to walk about, whilst all the ladies are shut up in Zenanas.

You would have liked the pretty country stations, all looking like small temples; they were covered with bright flowering creepers, and the gardens

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<sup>1</sup> Rice.

belonging to them were full of beautiful flowers—roses, violets, African marigolds, and others strange to our English eyes.

We were not so tired as you might expect when we arrived on Friday night at Jabalpur. You can fancy what a welcome dear Aunt Fan gave us. The Church Missionary was there also ; he carried father and the luggage off in his *tum-tum* ; Auntie, Aunt Fan, and I followed in one of the Zenana Mission *garies*. The *gari* was something like a brougham, with venetian blinds everywhere instead of windows. Father and I were to stay at the Church Missionary House, and Auntie with the Zenana Mission ladies.

A bearer had been engaged to wait on us, a very handsome Afghan, with a huge white turban. We could not easily get used to the *salāams* the servant-men make night and morning ; it does not seem nice for these poor creatures to think themselves so far beneath the English. Most of the servants live in small huts in the compound ; some go back to the city to sleep. A watchman keeps guard all night, walking round and round the house, and every now and then shouting out the hour.

All the huts, stables, and verandahs are built like little archways. In the compound is a well, and there you see the water-carrier and others filling their goat-skins, earthenware bottles, and brass *lotas*. In the heat of the day, men, women, and children are lying about asleep, and near them a buffalo will be happily feeding. There is an avenue of good mango-trees, where plenty of dear little striped squirrels spend their days in chasing each other and racing up and down. There are other creatures about the grounds ; numerous owls hoot in the most unearthly way every evening, and jackals reply to them with howls, which sound like dogs with sore throats. Then, as in all Indian homes, there are rats, cockroaches, and, alas ! now and then snakes come into the bath-rooms. One day one of the missionaries shook a poisonous one out of her boot. In the stable are the Mission horses, amongst them Aunt Fan's spirited pony, Tommy, who has a very decided will of his own ; and when speaking of the animals it would never do to leave Daph and Snuff, the two large dogs, out of our list.

The day after we arrived in Jabalpur, we all went after lunch to the school, as the Chief Commissioner of the Central Provinces, a kind old man, interested in the missionaries, was coming for his yearly examination of the children. He has been in the place for a few days, and when we came on Friday night, the city was illuminated in his honour. There

were arches made of rough bamboo basket-work, and where the twigs crossed, a little saucer of cocoanut or castor oil, and burning wick. The ridges of houses were decorated in the same way ; thousands of these little lamps were to be seen, and the streets were adorned with branches and leaves ; altogether the lights, tinsel, flags, and festoons gave a very fine appearance to the place. On Saturday the streets were still gay, and we saw a magnificent elephant, all ready for the great occasion ; he had a handsome crimson and gold *howdah*,<sup>1</sup> gold rings at the end of his tusks, and a crescent and cross, and many other patterns painted in white chalk on his forehead. Certainly an elephant in holiday dress is a very fine sight !

As to the schools and the children, I should fill up all my book if I tried to describe them ; red leaves and marigolds were used for the decorations, and there were mottoes in English and Hindustani. The 700 boys looked very grand, each one decked in his best clothes ; there seemed no end to the tinselled caps and gaudy scarves, nor to the variety in the long, pointed, turned-up, embroidered slippers. The Rajah and his little son were gorgeous with gold chains and other ornaments, and green, violet, and red velvet clothing, spangled all over. I did not understand much about the Chief Commissioner's business, but we looked on with interest as he walked about questioning the masters and examining the classes ; then he gave a little speech, one sentence of which I will pass on to you, as it does as well for English as Hindu children :—

“ If you do only a little work, do it well ; little and well is better than much and badly.” After saying kind words to the missionary party, the Chief Commissioner left amidst cheers and claps that sounded very like an English school. You would have liked to see the good, obedient, elephant kneel whilst the great man mounted, and then to have seen him ride off in state, with a crowd of servants dressed in red, blue, and pink.

As Jabalpur is where Miss Branch has worked many years, and is now Aunt Fan's city, you will want to know what it looks like. I am told that as many as sixty or seventy camels may sometimes be seen in its streets. There are as many tanks, or sacred pools, as there are weeks in the year ; and wherever you look there are Hindu temples, and offerings of rice and flowers laid before the idols who live in them. At any corner you may see a block of wood, roughly carved and painted red.

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<sup>1</sup> A car for the riders on the elephant's back.



How sadly now we understand those words from the Bible, "Their idols are . . . the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them."

(To be continued.)

## Prize Competition.

### SUBJECT OF SCRIPTURE STUDY FOR MAY.

WHAT TESTIMONY IS BORNE IN THE ACTS OF THE APOSTLES TO THE DIVINE INSPIRATION AND AUTHORITY OF THE SCRIPTURES OF THE OLD TESTAMENT? AND TO THE AGENCY OF THE HOLY GHOST IN CALLING, SENDING, AND DIRECTING THE MOVEMENTS OF MISSIONARIES?

It is open to all who have completed their sixteenth year to compete. A reference Bible (Authorized or Revised version) may be used, but not concordance. Answers should be sent in, marked outside, *Bible Study*, to 9, Salisbury Square, E.C., on or before the first day of the month following that in which the subject is announced. Will competitors give in each case name, age, and address? Receipt of answers will be acknowledged each month by initials.

Scripture studies for March have been received from :—C. M. R. B., C. M. M., E. M., F. M., L. P., R. M. S., and R. W.

## Notices.

- \*\*\* *All Communications, Contributions, Books for Review, &c., &c., are to be addressed to The Editor, C.E.Z.M.S., 9, Salisbury Square, Fleet Street, London, E.C. Articles for the forthcoming issue must be received by the 15th of the second previous month; short notices by the 5th of previous month.*
- \*\*\* *Contributors are requested to write clearly on foolscap paper, on one side only of the leaf, and to keep a copy for their own use.*
- \*\*\* *Correspondents will kindly note that the Magazine being the official organ of the Society, all accepted contributions are, by our Constitution, subject to the revision of the Publications Sub-Committee.*
- \*\*\* *All correspondence regarding offers of service in the Mission Field, Training of Candidates, &c., should be addressed to the Secretary of the Candidates Sub-Committee, MRS. SANDYS, Manorside, Leigh Road, Highbury, N.*





MISS BELLERBY AND FOUR PUPILS IN THE CLARENCE MEMORIAL SCHOOL,  
KANLY. See pp. 250, 261.

# INDIA'S WOMEN.



THE merry month of May is the time of all others for Home Work. Then it is that the busy labourers who bear the responsibility of maintaining the necessary supply for the foreign field—aptly likened to the Commissariat Department in the Army of Christ—meet face to face with their comrades who are resting awhile from active service.

Many meetings between friends who, for Christ's sake, have been separated for years, give a foretaste of the "raptured greetings on the eternal shore." Several of our own missionaries met together at the Conference of Association Secretaries and Missionaries held at the Manor House on May 3rd and 4th.

Throughout the Anniversary, the presence of Mr. and Mrs. Stuart, for many years Hon. Secretary and Hon. Sub-Treasurer to the Society, was greatly missed. The promised sketch of the life and work of the late Mr. Stuart is reserved for our July Number.

A large portion of our space is given to the Annual Meeting, which took place on May 5th. The Annual Sermon was preached, by the

kindness of the Rev. Walter Abbott, in St. James', Paddington, on Ascension Day, and will be printed with the Annual Report. We were very happy in gaining the consent of the Bishop of Down, Connor, and Dromore to be the preacher. Without anticipating the Report we must acknowledge God's goodness to us with regard to funds during the past year. The accounts are in brief as follows :—

*Stations.*—The Society has now Agents at forty-nine Stations : forty-five in India ; three in China ; and one in Ceylon.

*Agents.*—There are, at present, 152 Missionaries in Home Connection ; 67 Assistants in Local Connection ; and 519 Bible-Women and Native Teachers : a staff, in all, of 738, not including accepted Candidates now in training for the work.

*Finances.*—The Account on March 31st, 1893, was, in brief, as follows :—

RECEIPTS.					EXPENDITURE.				
	£	s.	d.			£	s.	d.	
General Fund ... ..	31,430	14	10		Foreign ... ..	26,244	18	6	
Capital Fund ... ..	3,761	10	2		Home... ..	4,175	17	4	
					Capital Fund invested ...	3,558	18	1	
					Balance { Capital Fund ...	202	12	1	
					{ General Fund ...	1,009	19	0	
	<u>£35,192</u>	<u>5</u>	<u>0</u>			<u>£35,192</u>	<u>5</u>	<u>0</u>	

*Associations.*—The Associations have this year sent up to the General Fund £23,850, which is an increase of £684, and there are now upwards of 600 Working Parties in support of our Mission.

The Daybreak Workers' Annual Exhibition took place on April 27th and 28th. It is hoped that a short account of it will appear in the July Numbers of INDIA'S WOMEN and *Daybreak*. We have to acknowledge that the following ladies have returned to the Society the prizes they won :—Miss Aitchison, Miss G. Aitchison, Miss B. F. Haines, Miss Holden, Mrs. P. V. Smith.

\* \* \*

We are glad to learn that the report noticed in our February issue, p. 70, that a rule had been passed by the Central Committee of the Lady Dufferin's Fund, to the effect that Native Christians are not to be received into the hospital, was based on a misapprehension. The Dufferin Fund is unsectarian, and takes no account of religious creed. But as the hospital is the only one available for the secluded (or *Pardah*) women, and the accommodation is limited, it has been found necessary, as a temporary arrangement, to reserve it for this class, to whatever creed they may belong, until the new hospital, now in course of erection, is completed. It is then intended to set apart a ward in the old building for Christian and Brahmo

women. In the meantime, such women as are not precluded by religion or custom from availing themselves of the Eden, Campbell, and Mayo Hospitals, can find accommodation there.

\* \* \*

SELECTIONS FROM PROCEEDINGS OF THE GENERAL COMMITTEE HELD ON  
APRIL 26TH.

The Committee received with deep regret the notice of the death of James Stuart, Esq., of Harrow, late Hon. Secretary of the Society, and the following Minute was unanimously recorded:—

“That the Committee take this earliest opportunity of paying their tribute of affection and esteem to the memory of their late dear and honoured friend and Hon. Lay Secretary, Mr. James Stuart, who, after serving in his generation the will of God, fell asleep on April 10th, and was laid to rest in the quiet churchyard of Christ Church, Roxeth, of which he was one of the first wardens, and in which from the first he had been a devout worshipper. They remember with deep thankfulness to God the invaluable services which he has been permitted to render during many years, towards the cause of evangelization of the women of India, which ever lay near his heart. Both during his sojourn in India and since his return to England, he and Mrs. Stuart have unreservedly devoted time, thought, and labour to the development of the work. It is largely due, under God, to his unceasing vigilance and, above all, to his continued wrestlings in prayer, that the spiritual tone of the work has been maintained, the Society's course steered through many difficulties, and a steadily growing income obtained. Under their hospitable roof our missionaries ever found warm sympathy and wise counsel. It was a keen trial to them when Mr. Stuart's failing health compelled them to withdraw from active work. The Committee would assure their dear friend, Mrs. Stuart, of their heartfelt Christian sympathy, and of their earnest prayers that in her bereavement she may be graciously supported and abundantly comforted by the consolation which the Spirit of Him, Who raised up our Lord Jesus from the dead, can alone supply.”

Letters were read from Miss Tucker, our Honorary Missionary at Batala, asking that a cordial welcome should be given, on her arrival on a visit to England, to Miss Rosa Singha, who for several years has rendered important help as an Honorary Assistant Missionary in Batala. Also from Miss Saw, bespeaking a warm welcome to Miss Edgley on her return to

England, and bearing high testimony to the work which she had been carrying on at the Alexandra School.

The arrival in England of Miss Edgley (Amritsar), Miss Hobbs (Jandiala), Miss Compton (Hyderabad), Miss Dickson (Ajnala), and Miss Hensley (Calcutta), was reported.

It was decided to add to the roll of Missionaries in Home connection the name of Miss Stevens, of Foo-Chow, one of the ladies sent by the Australian Auxiliary.

The Committee had the pleasure of welcoming the Rev. H. B. Macartney, who is now on a visit to England, through whose instrumentality several ladies have, during the past few years, been sent from Australia to work in connection with our Society in India and China. They heard with much interest of the working of the Australian Auxiliary, and of the arrangements for the careful selection and training of candidates from the Australian Colonies. They also had an interview with Eugene Stock, Esq., who on his return journey from Australia had, in company with the Rev. R. W. Stewart, visited several of the stations in India and Ceylon where our Missionaries are labouring. He bore strong testimony to the devotion of our workers, and gave valuable suggestions with regard to the work.

\* \* \*

Want of space obliges us to hold over Notes of Meetings, &c.

THE REAL RULERS OF INDIA.—The rapid increase of late years in the number of workers among the women is one of the most interesting and hopeful signs of Indian Missions. A series of volumes is now in the course of issue, entitled, *The Rulers of India*, describing the lives of men like Warren Hastings and Lord Lawrence. The *real* rulers of India, however, are the *women*. The men, it is true, have tried to make the women their slaves; they have claimed even to be regarded as their gods. One of the most sacred books of the Hindus says: "If a woman obeys her husband, by that she is exalted to heaven." Such is the *theory* but the *practice* is very different. Colleges, Government and missionary, have been open for sixty years, and there are thousands of University graduates. At public meetings they may in some cases talk of the reforms that are needed in India, but at home they are timid, crouching Hindus, submitting to every superstitious requirement of the women. As a Native writer says: "In battles between wisdom and prejudice, between knowledge and ignorance, the Hindu grandmother often proves successful, and so tenacious is she, that she can be conquered only by death."—From *The Dawn in India*.

## Our Thirteenth Anniversary.

**T**HE sun shone brightly upon the week fixed for our Annual Meeting and Association Secretaries' Conference, and a larger audience gathered in a larger hall than we have ever yet attempted to fill. We believe, too, that God has made His face to shine upon us; Sir Charles Aitchison, on taking the Chair in St. James' Hall on May 5th, said that Praise must be our keynote, for mercies of the past year, and this note echoes and re-echoes still.

We must acknowledge our obligation to many friends who, as stewards or in other ways, gave valuable service. A choir of between eighty and ninety voices led the singing, which began soon after two o'clock, whilst the audience assembled. To all who joined it, and to our Association Secretaries, who raised this large and efficient band, we offer sincere thanks; but above all, we are indebted to the Rev. E. B. Hartley, who played the organ, and superintended a final practice, which, by the kindness of the Rev. A. J. Robinson, was held in Holy Trinity Church, Marylebone. The collection amounted to 52*l.* 9*s.* 4*d.*; but in addition to this, chiefly through the appeal of the Rev. R. W. Stewart, about 100*l.* was given or promised towards the 1300*l.* still required in order that we might claim the Rev. F. E. and Mrs. Wigram's promise of 1000*l.*, if we should raise 6000*l.* for a Capital Fund by June 30th.

Amongst the friends and supporters present, besides those who took part, and our own Vice-Chairman and Secretaries, were the Revs. F. N. Alexander, B. Baring-Gould, A. E. Barnes-Lawrence, E. P. Cachemaille, E. A. Eardley-Wilmot, A. Elwin, W. Gray, J. P. Hobson, G. S. Karney, E. Lombe, H. B. Macartney, R. C. Macdonald, J. W. Marshall, A. J. Robinson, G. R. Thornton; General Hutchinson, Colonel Channer; G. Arbuthnot, Esq., Treasurer of the Society, H. Morris, Esq., and others. Letters regretting their unavoidable absence were received from the Revs. C. G. Baskerville and F. E. Wigram, and from Colonel Alves.

The Rev. D. J. S. Hunt opened the meeting with prayer and some verses of Scripture; the Clerical Secretary then read the Report, which will be, we hope, soon in the hands of our readers.

Sir C. U. Aitchison then said:—

My Christian Friends,—I ask you once more to make the keynote of our meeting a note of thankfulness and praise. We have to mourn, as you have heard, the loss of many valued friends, and in particular, one who



has been a tried and true friend ever since the beginning of the Society. We have to thank God for the beautiful example of their lives that they have left us. And we have cause for great thankfulness and praise in respect of funds. We have not only cleared off our debt, but we shall be able to extend our field of labour next year. We only wait the completion of the *Wigram Fund* to enable us to avail ourselves of Mr. Wigram's contribution. We have every reason for thankfulness, too, for workers who are offering themselves, and for the spirituality and fervour of those who are now in the mission-field; for the evident blessing that is attending their labours, and for the joy of harvest which some of them have been privileged to reap. Recent accounts from India show an extraordinary growth of Native Christian Churches in that country.

There are some people who dislike all mention of statistics in reference to Mission work. I don't know why they should. Of course, no one imagines for a moment that sincere Christians can be counted by heads. We are certain to include some who are not worthy, and to exclude some who are known only to the Father of Spirits. And then if our statistics show favourably, we are too apt to flatter ourselves that we are doing a very great work. At the same time, statistics are facts; they are evidence upon which we are called to use our judgment. They are among the signs of the times which it is our duty to understand and interpret; and if we

look to our Bibles we shall find plenty of examples of statistics there. I think, therefore, that when we hear from India that the Native Christians have risen from 417,000 to 516,000, and the communicants from 113,000 to 182,000, within the last nine years; when we hear, as our Report has told us, the Native Christian Church in the Punjab has increased fourfold, we may thank God for it. Let us pray that it may be increased sixtyfold; that those brave Sikhs who have fought for us in our battles may be distinguished as soldiers of Christ. I am not going to trouble you with figures relating to our missionaries in India; many of you have read them in the current number of the *C.M. Intelligencer*. Statistics are very valuable when properly used, and if we look at both sides of the equation, I don't think we shall be intoxicated with the sense of success. You will find in the Punjab that, notwithstanding the Native Church has multiplied, there are a million more Hindus and a million and a quarter more Mohammedans than at the last census.

What we have accomplished is but as a drop in the ocean. If it is a fact that numbers are being gathered in, opportunities still more powerfully call for additional zeal and prayer and funds, because we are not only face to face with a large number of heathen, but we have a new infant Church to nourish, new principles of morality and religion have to be taught them, and that can only be done slowly, day by day, line

upon line. There is a possible danger of our evangelization outstripping our pastoral care; and if that should be the case, we should only have a corrupt Church. It was so in the early Church; you see the same thing in some of the Roman Catholic districts of India, and you will see it in some parts among Protestant Christians. We have a double call for renewed labour and work in all the departments of missionary service, and we require

all sorts of workers. Above all, most indispensable is the ministration of more Christian women. Our success will be very small if we don't succeed in establishing Christian homes, where the truth will be taught at the mother's knee. The mother's influence is paramount there, as anywhere. You will notice that the Bombay Conference, in its appeal to Christians in India, said India must be converted by women.

Mr. Eugene Stock moved the first Resolution :—

"That the Report now read, together with further details and Statement of Accounts, be printed and circulated; that this Meeting devoutly praises God for answered prayer in the increased receipts from Associations, and for many distinct tokens of His blessing on the work of His servants, in individual cases of open confession of Christ in the mission-field, and for evidence of wide-spread and deepening interest in the Gospel message, especially among the village population; and that the following ladies form the Committee for the ensuing year :"—

Mrs. BANNISTER.  
Mrs. BARLOW,  
Mrs. H. B. BOSWELL.  
Mrs. E. BRODIE HOARE.  
Miss DENNY.  
Mrs. WILLIAM GRAY.

Mrs. HASELL.  
Miss LANG.  
Mrs. LAWRENCE.  
Mrs. ROSS LEWIS.  
Mrs. ROBERT MACLAGAN.  
Mrs. D. J. MCNEILE.

Mrs. PIPER.  
Mrs. SHIRREFF.  
Mrs. P. V. SMITH.  
Mrs. R. TROTTER.  
Mrs. J. G. WATSON.  
Mrs. R. WILLIAMS.

After reading it, Mr. Eugene Stock addressed the Meeting :—

Sir Charles, you referred to the statistics published in the current number of the *C.M. Intelligencer*. For a long time I have been only an outside reader, and I confess when I saw those statistics I was filled with indignation, as the kind friends who compiled them have already heard, because the women's work was excluded. We have statistics giving account of ordained clergymen and Native teachers, but English women are entirely ignored. As a responsible official, I feel bound to make this confession. It shall be remedied in the next number. We are under the

greater obligation to correct this because the women's societies, like yours cannot bring out statistics containing numbers of congregations. You, in point of fact, are making converts for us. It is the C.M.S. which gets the credit of the number added to the congregations. It is the C.M.S. which profits by the work of your and other Zenana Societies. There is all the more reason why ladies' work, which is splendid, should be fully acknowledged and never even by accident ignored.

Not only are your ladies managing and conducting some of our most

important schools, but they are frequently the pioneers. They go forward where we have not yet been, and bring in the first converts. Then comes the male missionary, and then we publish the statistics.

I could go on and talk in general terms about the enormous debt which the missionary cause of our Blessed Master owes to the women's societies, but that is not the reason why I have been asked to come here to-day to move the first Resolution. I have had the honour of this invitation because I have lately had the opportunity of seeing with my own eyes some of your work. I have always been accustomed to divide your work into four parts—Zenana work, village work, medical work, and schools. Now I know there is a fifth, the training of Native agents.

The first glimpse I had was in the city of Kandy in Ceylon. There I found Miss Bellerby with that wonderful little school for the daughters of Kandyan chiefs, gathered together in her house. The wonder is how she had got them at all. She had to go round the country and wait upon the various chiefs, and sometimes she would have to wait outside two hours before she could get an audience with them, and then she had to use all her powers of persuasion to induce them to send their little girls to the school.

Then I came over to India, to Palamcottah, the missionary capital of Tinnevely. I had the opportunity given me of addressing forty-two of your Native Bible-women there. They were in Palamcottah for a two

or three days' conference, and they had had various devotional gatherings during that time. I had the pleasure of speaking to them by an interpreter. It was most interesting to see the quick way they took up what one said. They had their big Tamil Bibles as they sat on the floor, and followed everything with the greatest interest, as the interpreter, a Native scholar, gave my address. Sometimes I put a point in the form of a question, and instantly the correct answer came from those dear Bible-women. They were not young, they were some of them past middle age, but they were just as bright as though they had been only twenty years of age. Some were converts, including one fine old Brahmin woman whom I shall not forget in a hurry.

When we got into the Punjab I found myself at Amritsar. In looking back at the wonderful address which Miss Hewlett gave two years ago at the Annual Meeting of the Society, it was a great and peculiar pleasure to visit St. Catherine's Hospital. Certainly it is one of the bright spots in my recollection. There is nothing at all great or pretentious about the appearance of the place. We were to go to breakfast at seven o'clock, but a note came to say that as the weather was so wet, there would be no patients so early. (I have come to the conclusion that India is the wettest and coldest place in the world!) Miss Hewlett's "carriage" came to fetch us at nine instead. It was a sort of old cab, which would have certainly been condemned at Scotland Yard for

London use. It had windows that wouldn't open, and doors that wouldn't shut. So much for missionaries' luxuries!

We found ourselves in a bright atmosphere of Christian love, beautiful indeed to see. I found the buildings were a rambling set of native houses, or parts of houses, connected together by open courts. Certainly it was not at all nice in the depth of winter; with draughts, and cold, and the wet, it was a most shivering occasion altogether. There was a room set apart as a chapel; the congregation not only had in it twenty-two workers who were in the hospital, the Eurasian helpers and students of various kinds, some being trained for medical work—twenty-two altogether as workers,—but also blind women and blind boys and waifs and strays. For this congregation, of something like sixty, Miss Hewlett conducted the service, as she knows the language.

We sat down all together to breakfast at one table, or rather at one set of tables. One feature of the work that struck me very much was, they were living examples of the kind of life intended to be described by the Gleaners' motto last year: "Like unto men that wait for their Lord." The motto of that place, plainly written up, is, "The Lord is at hand." The chapel is named "Church of the Second Advent," and it is in the spirit of waiting for the Lord that all that work is done there. It was not being done in a perfunctory way, not as a round of duty that must be fulfilled, but out of love to One Who has saved them, and

has gone away for a time, but to return. God grant that all our workers may work in that spirit more and more.

Of one department I saw nothing; I never obtained entrance into a *zenana*! Of village work we did see something. I remember one funny typical place, about three miles out of Amritsar, quite impossible for me to describe, where Dr. Clark has service in a little mud building, with mud floor, a little platform built up of mud, and on the platform a short kind of pedestal, meant for a pulpit. Three ladies of this Society—Miss Wauton, Miss Tuting, and Miss Clarke—came to conduct the singing. They sat down cross-legged on the floor, and so did Dr. Clark. A chair was brought for me, but I could not separate myself from them like that, so I sent the chair away and sat down cross-legged too. I was to preach the sermon, and I had to get on to the little pedestal and sit cross-legged there. Those ladies of yours roused my admiration as they sat there contented to lead the singing, one of them playing a concertina; and oh, what singing to lead, those native *bhajans*, which begin at both ends and leave off in the middle!

Out among the Punjab villages is the work of Miss Clay and Miss Tucker, which it is a privilege to see. Two itinerant lady missionaries asked me to meet them. They had brought out their tents and lived in them, and wretched weather it was for living in tents. When I went to breakfast with them, I asked them how they kept

warm. They said in the evenings they got skins of hot water and put their feet on them. It is well for you at home to know about these missionaries' discomforts. There is plenty to bear for those willing to go and bear it, and my testimony is that whatever the men will endure, the women are willing to bear too.

We went to Peshawur and other places which we must pass over. Of Bengal it would not become me to speak in Mr. Monro's presence. I will only say that I rejoiced to see his dear daughter throwing herself into the work with all her heart.

I had also to go to Australia. There, for the last few years, you have had, through Mr. Macartney, a proper official branch of your Society, and the ladies who had previously been sent out by him are now enrolled upon your books. We took with us from Australia to India a fresh recruit, Miss Clara Helen Ward, a lady who, if God spares her life, will be a most devoted missionary. Don't think we don't

want any more women; don't be afraid of sending out too many, so long as they are women of the right sort. I think you will find that those who come from Australia *will* be of the right sort. Have thorough confidence in your Ladies' Committee; they go patiently into the cases coming before them. Don't be offended when they don't take a candidate. We must have picked women as well as picked men—those who will not have the element of self in their work; those who won't talk about *my* Bible-women, *my* school, and so forth. There is only one additional qualification I would mention. Though the missionary is not to talk about "*my* work," she must be able to use the possessive pronoun as the Psalmist does in the 18th Psalm, "The Lord is *my* rock and *my* fortress, *my* buckler, and the horn of *my* salvation, and *my* high tower." Let the word "*my*" in that sense be ever in their mouths, and God will give them the blessing.

The Rev. T. Walker, of Tinnevely, who seconded the Resolution, said:—

I was once travelling in the railway train with an educated Hindu in South India; it will give you an illustration of the ignorance that prevails, even in so-called educated circles in India, when I mention that he ventured to assert that the women of India were a great deal better off in social surroundings than the women in far-distant England. Yet what was the rule laid down by the great law-giver of Hindustan?

"A faithful wife who wishes to attain  
The heaven of her lord, must serve him  
here  
As if he were a god, and ne'er do aught  
To pain him, whatsoever be his state,  
And even though devoid of every virtue."  
*Manu Adra*, V. 154, 156.

According to the Hindu Shastras, a woman is to venerate the character of the husband, be the character never so debased.

I thank God for the privilege of to-

day bidding God-speed to the blessed work of Christian emancipation now being carried on by our Missionary sisters, who go into dark heathen homes; and carry with them a noble ideal of Christian womanhood and "preach deliverance to the captives." But I am here to-day to speak rather of the necessity which exists for the work of this Society. Let me give you some facts from my own experience to emphasize this statement.

I had gone to preach in a village in the heart of the Tinnevely District. All the population gathered around us to listen to the Gospel, and at the outskirts of the crowd I saw women standing listening too. We were interrupted by the leading men of the place, who rushed to the little crowd of women, and drove them away to their homes like a flock of frightened doves. When I remonstrated with them, I was met by the answer, "They are only women, what have they to do with God and eternal life?" Who shall follow those trembling women into their heathen homes and tell them of God Who loves the women, if not the ladies of the Zenana Missionary Society?

I remember leading my little band of Native evangelists to preach. There we stood at the entrance gate of a gloomy fort, inhabited by a strange caste of Hindus. No Englishman might venture to cross the threshold. A crowd of men came out to hear us, but there is a whole colony of women within those walls. They never come out. I ask again, who shall go within those gloomy walls and carry the water

of Eternal Life to the thirsty souls within? Who, unless the lady missionaries?

I remember in the same town of which I have already spoken, being surprised, when sitting in my quiet room, by a visit from a high-caste inhabitant of the place. He came and flung himself before my feet, and said, "I want to be baptized." So far as I could see, he was really desirous of receiving Christianity. In order to test still further the sincerity of his faith, I told him to come with us into the street. There he stood by my side in the street, while we preached to his friends and neighbours. You might think that was a real test of conversion, yet to-day he is a Hindu of the Hindus. He wrote a very pathetic letter, saying that when he married he had vowed never to forsake his wife, and that if he became a Christian, he would be compelled to leave her, and so he remains in the darkness of that heathen home, where the Gospel has not penetrated. I ask again, who shall take the Eternal Light into the darkness of that home, if not the ladies of this Society, with their Christian sympathy and Christian love?

There were two young fellows who preached the Gospel with me in the Tinnevely District. One of them, the fruit of the labour of a humble Native Christian, set his heart on gaining and winning the head-man's son for Christ. The head-man's son became a Christian. He joined my little evangelistic band that went about preaching. I have seen that young fellow preach

with wonderful power and effect. I have seen Hindus by hundreds hanging upon his words, and yet his wife remains a devil-dancer; and I say, who shall go into the village where she lives and tell her of the Saviour's love, if not the missionaries of this Society?

Another dear friend of mine, a true servant of the Lord Jesus Christ, who preached shoulder to shoulder with me for five long years, and who served Christ under circumstances of great difficulty, is a convert from a Mission school. He has told me there were at least a dozen in that Mission school under deep conviction of sin. Where are they now? They were married by their parents to ignorant, bigoted, prejudiced heathen girls, and their wives and their children are so many roots holding them back in that heathen soil from which they were almost ready to escape. Who shall go to those heathen homes and tell them of the Saviour's love, and speak of Jesus and His great salvation, unless the ladies of this Society?

I could tell you of little schools established in different centres of our Tinnevely District under the C.E.Z.M.S.; I could tell you of my friend, Miss Ling, in her work on the Nilgherry

Hills. I have been with her several times as she spoke to those Toda women. Each woman has three or four husbands, for polyandry is the order of the day there, and I have heard her tell them of the love of Christ; they will, no doubt, repeat what they learn to the men.

A Hindu in the Tinnevely District once brought a strange objection to the Christian religion. He said: "Our religion is like attar of roses, which we bottle up to keep for ourselves, to prevent its perfume dissipating; we don't waste it on the vulgar herd. But yours is like the jasmine, which grows by the wayside. Every bullock on the road may brush against it, and every *coolie* may pluck it for himself." Thank God it is so. The faith of our Lord Jesus Christ is for all the inhabitants of this great wide world. Are we not in danger sometimes of forgetting the special genius of the Gospel? Is there no bottling up of our Christianity? Is there no danger of our corking up the blessing for ourselves? Let us take out the stopper; let us spread the aroma of the Gospel through this dark and sinful world of ours, and let the women of India have their share of that sweetness which we all enjoy.

The second Resolution was moved by J. Monro, Esq., C.B., who said:—

It is very easy for a public meeting to pass a resolution; it ought not to be, but it is, and it is very easy for the members of a public meeting to make resolutions; but it is not so easy, in addition to making and passing resolutions, to act upon them when they

are made, and therefore the first thing we have to do, it seems to me, is to consider deeply and carefully what the Resolution you are asked to pass means.

I remember, many years ago, when I was first going out to India, all

youngsters had to go up to the India Office and sign a covenant. After going before certain officials the covenant was placed before us. It was a very long document, and I was proceeding, with the innocence and simplicity befitting a youth of nineteen, to affix my signature to it, when an old official (not an Indian official), who had passed most of his life in doing little, and trying to make that little less, seeing me about to sign this

document, called my attention to a little clause at the bottom, to the effect that I certified I had read this document before signing. I want you to do this, and not merely hear this Resolution read, but to understand it, and see to what you commit yourselves. I shall by-and-by boil it down. The gist of all the long covenant I signed was, "You are to do as you are told, and take what we allow you, and be thankful."

Mr. Monro here read the second Resolution :—

"That this Meeting, having regard alike to the stations now feebly occupied, and to the many providential openings in India and China for work in vast districts still unevangelized, pledges itself to more definite prayer for such an outpouring of the Holy Ghost as may lead individual Christians more generally to recognize the claim of their ascended Lord on themselves and their substance in fulfilment of His last command."

Mr. Monro continued :—

Now, my friends, you see this Resolution speaks first of stations now feebly occupied, and vast districts still unevangelized. I suppose, in speaking of stations now feebly occupied, the Committee describe all. I have never seen a station in India otherwise than feebly occupied. The staff sent out is utterly inadequate to cope with the demands made upon the missionaries. You perhaps noticed in the *Times* of to-day an appeal from the Bishop of Bedford about the spiritual needs of London. The Bishop said his district comprised 1,600,000 people. Besides clergy, for this 1,600,000 there were 138 lay workers, women chiefly; so far as I can gather, 138 paid from the fund, not counting, of course, voluntary workers. We will leave the voluntary ones out of the question, and take those paid, and what does the Bishop style this state of matters? He calls

it "spiritual destitution." He says it is perfectly impossible to prevent large numbers from relapsing into practical heathenism, unless the workers are largely increased.

Take those facts and look at India. You have a population there of Hindus above 200,000,000, Mohammedans between 50 and 60 millions, a population of 284 millions, and your Society has for the women of India 130 workers. Your Society has in India 130 European workers for a female population of 140 or 150 millions. What language or what term would you apply to this state of things in India? Is it not spiritual destitution? Is it not starvation? My friends, it is playing at Missions. Don't think for one moment I undervalue the efforts made, or that I have anything but unbounded praise for the missionaries you have sent out. But devotion won't do in



face of small numbers. Do you expect to evangelize India with 130 ladies? It is not to be done, my friends. Thankful as we are for the numbers that have gone, when I read this Resolution and think of stations feebly occupied, I ask you if you are going to allow this state of matters to continue. I don't blame the Society; it is simply the agent of the people, and if the subscribers don't come forward, the Society can only send out the money and women available. It's somebody else's fault, not the Society's, and I leave you to say whose fault it is.

I speak of India only. The whole place is open for your operations. So far as I know, there are no obstacles whatever to the preaching of the Gospel in any place in India. Certainly in Lower Bengal the door is wide open. To show you the state of things there,

Mr. Monro here read some very interesting extracts from letters from his daughter, who has been itinerating with our missionary, Miss Dawe, giving a similar account of the "heart-rending" need in Bengal villages, which Miss Jessy Monro wrote in our last Number, p. 221. He continued:—

You have no idea how medical women can get access to women in the houses. Send them out to visit the villages; that is the very best way to get admission into the Zenanas; for when the rich see and hear that there is a medical woman going about among the poor, they will be sure to invite her to visit them. The ladies will not need to seek the women; they seek them.

The meeting pledges itself to various things. We all know what

I don't think I can do better than read a couple of extracts from my daughter's letter. You have several stations there, the most devoted efforts are being made in all, and from every one of them comes the same cry: "We want more women. We cannot itinerate because we have schools to look after, and if we do itinerate the schools suffer. We have such a vast area, to go over, that all we can attempt is a series of yearly visits." My friends, do you think India is going to be evangelized by a series of yearly visits? You want a daily, hourly following up of those visits. It is because your workers are so inefficient in numbers that the efforts are little better than spasmodic. I will read these extracts to show you what things really are. I have read them before now, but they will bear reading again.

taking the pledge is in its restricted meaning. In the comparatively few cases in which policemen have been brought before me accused of intemperance, one of them has sometimes said, "If you will overlook it this time, sir, I will take the pledge." I have answered, "My man, you have broken your pledge; how can I trust you? When you were sworn in as a constable, did you not take the pledge to serve your country faithfully as a constable? Do you

expect to be able to keep a new pledge?" This meeting is not to take any new pledge. You all belong to the army of Christ, in which women serve as well as men, and at your baptism, and subsequently at your confirmation, you pledged yourselves to be faithful soldiers of the Cross. Why was the cross imprinted on your brow? As a pledge that you should continue to be Christ's faithful soldier to the end. What larger pledge do

you want than that? Let each one ask herself, "Have I carried out that pledge given at my baptism? I have His command given to preach the Gospel to every creature, how have I carried that out?" You are pledged to do this, my friends. Ask yourselves to-day, "Am I not bound to renew the pledge which I gave and have not carried out?" and add, "God helping me, I will carry it out in future."

The Rev. R. W. Stewart, of Foochow, then followed. He said:—

There was one great complaint that God had against Israel, and it was this, they doubted His power. As you and I hear of the 150 millions of women in India with only 130 ladies of this Society to work among them, and as we picture before our minds not only 150 millions in that one land, but in other heathen lands, the great mass of women who have never heard of Christ, the thought comes, "Is it worth while to try to do anything?"

My heart has sometimes felt as if it would sink as I have looked on great masses in China, where there were scarcely any missionaries working. This is just the sin Israel fell into. What did they say? Just two words, "Can God?" "Can God make a table here in the wilderness?" they asked. "He indeed has given us water to drink and other things that we needed, but can He do this?" We read that God's anger was kindled against them, because they said those two awful words. Are we falling into that same sin? Are we saying, "Can God?"

We are told we are pledged by this Resolution to-day. Christians, remember this when you say you agree to it "I pledge myself to definite prayer, that God will pour out His Holy Spirit"—this definite, distinct prayer you and I have forgotten. When we next remember it, shall we have that thought floating in our hearts? Shall it be a prayer that doesn't rise as high as the ceiling? or shall it be offered firmly believing that "God can"? Have we given some coin we didn't miss, and have we done it with that sort of feeling—"I will give this coin; I shall not be much worse off even if it is lost"? That gift was such a poor little thing that we didn't mind if it were lost. We were afraid to launch our vessels and let down our nets. Those fishermen of Galilee had been toiling all the night, when Peter said, "At *Thy* word we will let down the nets." Though they were weary they would do it. Perhaps you give, but do you give expecting a draught of fishes? That prayer secretly in your room, did you think it

was going to do something? How much, Christians, are you going to fish with? Something that you have a right to expect will bring in a draught of fishes?

Some people have provided substitutes for service abroad, and have agreed to give 75*l.* a year. To-day, after passing through India, I can say that any single person can live there on 75*l.* a year. Are there none here who can have substitutes for themselves in the mission-field? If every one at this meeting would give 2*l.* on an average, it would give at once the 1300*l.* needed to claim the promise from Mr. and Mrs. Wigram for the Capital Fund. I believe we could do it to-day. Can such an audience as this talk about it as though it were something terrible? Are we going to evangelize the world by hearing pretty stories, or are we going to follow Christ's example? Didn't Christ suffer? Didn't St. Paul suffer? And are we going to give something that will cost us nothing? If you give to His work, God will not let you lose, or your children either. You can trust them in His hands.

There is need for extension. I have come to this conclusion, that India has to be evangelized by Christian women. Those who will go with their quiet way into the homes. It is not the words, it is the winning of the heart that is required. As a lady goes into the home, the little child there will never forget her winning look. Christ has told us to evangelize the world, and there are places where His Name has never been heard, and

they are waiting. To evangelize and convert are not the same thing. Christ said, "Evangelize," and He is waiting in heaven until the world is evangelized. Can we afford to extend? Oh, I sometimes wonder, if we could pass our bank-books up to heaven to be audited, how we should feel.

Look at that N.-W. Province of China. You know how your ladies were driven out of one city and the English doctor driven out of another. Your ladies at Nang-Wa were warned that the rioters were coming down upon them and would wreck their house. What did they do? They knelt in prayer, and rose saying, "God *can* defend us." They took every right precaution, sending away the two who could not speak the language, and packing their things on the boat to prepare for sudden flight, if it should be necessary. There the two who spoke the language waited quietly to meet the danger. Two nights passed, and no rioters appeared, and then they found that God had changed the purpose of these men. These ladies left the place for a time, and were not only allowed to return, but welcomed with open arms by the women of the cities. Was it nothing to have such a welcome as that? It was the real, true devotion of those ladies which told in the end. Let us seek the same spirit. We shall not evangelize the world without cost. Is it not worth some cost to hand on the gift that God gives you in trust only?

The motto on which your ladies are working is just this: "To live among

the Chinese women, that we may come down to a level with them, that we may lift them up to the arms of the Saviour;" and they act upon it. They are living and eating as the Chinese women do, and their reward is the welcome from those many heathen houses, saying, "Stay with us, for we love to have you with us."


Is not such a welcome worth suffer for? You will never know what the joy of winning souls is unless you toil all the night. Let us promise, in God's sight to-day, that we will let down the nets for a draught. We will read, pray, and give, and let down, not a corner of the net, but the whole, for *God can; God can!*

The Meeting closed with the Benediction pronounced by the Rev. B. Baring-Gould.

## Practical Papers for Home Workers.

### VI.

#### OUR PUBLICATIONS.

"F the story of Luther throwing an ink-bottle at the devil were not a fact, it would be an instructive fable. Next to the power of speech by human lips, the power of the pen in human hands has been the greatest instrument for good or evil ever employed by man."

These are the opening words of *The Dawn in India*, the organ of the *Christian Literature Society for India*, which recognizes, and very powerfully enforces, the influence for either good or evil of the pen and the printing-press. The clear, interesting arguments which it puts forward hold good in general principles for our own publications. We need more fully to realize our responsibility with regard to them. Their first object is to light and feed the flame of missionary zeal; whether they succeed must depend in a great measure on their being widely read, and their circulation must depend mainly on our Home workers. In some instances, Association and Local Secretaries, Collectors, and Deputations regard enlisting subscribers to the magazines, and increasing the sale of books as part of their duty; judging from the results, if *all* did the same, the spread of interest and the gain to the Society generally could not be estimated.

Two forces are required to work together in order to spread the circulation, an earnest *purpose* and a definite *plan*. The *purpose* will spring from realizing the necessity; the *plan* belongs to this practical paper, and

must be formed out of holy ingenuity and experience, varying according to local circumstances.

An Association Secretary, or the Secretary's assistant specially deputed for this work, may begin by a free distribution of specimen copies of the magazines in all the parishes in her district where the C.E.Z.M.S. is supported, carefully proportioning the supply to the size of the Associations, and providing the Local Secretaries with order-forms and prospectuses, with the request that orders should be solicited. The Local Secretary would keep a list of the subscribers, though they should be given the opportunity of obtaining the magazines through their own stationers. Where possible, a band of local distributors should be enlisted in each Association, who will remind the subscribers when the payments are due, collect them, and give an account to the Local Secretary, and see that the magazines are delivered in good time. It will stimulate and encourage Local Secretaries for their Association Secretary to inquire of them each year the number of subscribers to the magazines they have in their Association, and to notice any increase.

Our small books must not be forgotten. One of the most successful means of disposing of them is at meetings and sales of work, which are gladly supplied from the Society's Office with a parcel "on sale or return." Every meeting should have its bookstall, and the Deputation or chairman be requested to mention it, and ask for purchasers. Each person should be supplied with a leaflet. All orders for publications, collecting-cards and boxes, should be definite, stating the number of each kind required. A list of the publications is printed on the cover of *INDIA'S WOMEN*, or bound up with it. Much may be done through working parties, also. But opportunities and possibilities of this honourable trade spring to mind sufficient to overflow twice the allotted space. The means are various—let us keep the end in view, our Master's glory, and winning souls for Him; then they will be worthy of His blessing, and the labour and self-denial involved will be enriched with success.

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THE KEY OF THE POSITION TO BE ATTACKED IN INDIA.—The caste system is the acknowledged source of much pitiable ignorance, superstition, and misery. The fetters which have been forged by centuries of oppressive custom are not to be easily broken off, but much improvement may be expected from the gradual spread of education, going hand-in-hand with Christianity among the women who form the key of the position to be attacked in India. Hence the urgent need for liberal support being accorded to the various societies engaged in zenana work.—*The Christian.*



OUR Frontispieces for the last five Numbers have shown different types of women and girls amongst whom our missionaries work in India—Mohammedans, Converts from Hinduism, Nilgiri Hill Tribes, and Widows of the Punjab. Our present Frontispiece is taken from a photograph of Miss Bellerby and four girls in the *Clarence Memorial School, Kandy*. The girls in this school all lay claim to royal blood, and belong to an ancient aristocracy, compared to which the oldest families in England are new. One of the little maidens in this picture has bravely made a stand against offering flowers to Buddha, when great pressure was brought to bear upon her, giving as her reason, "It would not please Jesus." It reflects credit on her Buddhist parents that, though displeased, they did not force her to go to the temple. These little girls are alluded to on p. 250. Miss Clara Ward, who went out from Australia last winter to join our Mission at Ellore, visited the *Clarence Memorial School* on her way, and wrote on December 16th:—"Miss Bellerby . . . has thirteen pupils of the highest caste of Singhalese—very beautiful girls, with bright, intelligent faces. When I questioned them in the Scriptures, their answers showed a knowledge far beyond what I thought possible."

The space for Foreign work has been necessarily curtailed on account of the claims of the Home work. The appearance of the Annual Letters is, however, only delayed; we hold over for the next Number very interesting letters from Jandiala, Narowal, and Tarn Taran.

## TRIED AND PROVED.

*The Story of St. Catherine's Hospital, Amritsar, 1892.*

"Not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof."—*Josh. xxiii. 14.*

We have probably often heard the story of the good old Christian woman, who, being a very diligent Bible student, and frequently marking the Book in the margin, was one day asked by a friend what was the meaning of the constantly repeated capital letters T and P against the texts. She replied, "When I have *tried* a promise I write a T against it, and as soon as I have *proved* it I add a P." Well would it be for the whole Church of God if every believer thus acted! Happy and successful is the individual life or work built up upon the tried and proved Word of the living God! Perhaps in looking back over the thirteen years during which they have heard from time to time something of the medical missionary work among the women of Amritsar, our friends and helpers feel led to ask us—"What is your experience? There must be shades as well as lights in every history; surely you must often have to deplore failure, and mourn over disappointed hopes and blasted plans? You do not expect, do you, to see everything prosper in your hands?" And our reply is very unhesitating—"We have never written *tried* against any promise of the Lord against which we have not afterwards had to write *proved*. Our Covenant-keeping God has for His part most surely kept and performed all His Word. Alleluia!"

One of the most striking features of the work of this Hospital in all its branches is *increase*; indeed, there are now so many points of interest in the several different departments, that the difficulty of presenting in a few short pages anything like an adequate view of the whole, is almost insuperable.

Special instances in various different parts of the work will give our friends the assurance that the Lord's Word has been *tried* and *proved*, and will serve as a way of *setting to our seal that God is true*. We may well begin with those of whom in a special sense it is true that we asked life for them and it was given, "even length of days for ever and ever." Of our adult Christians two have entered into rest during this year. One of these was Lydia, who, with her sister Phœbe, and Phœbe's child Ruth, was baptized at Christmas, 1881. The story of these women was remarkably full of encouragement for Christian workers. They were visited by a missionary's wife, in their secluded zenana home, when they were children. Bigotry and prejudice forbidding their attending any school in those early days of Mission effort here, forty years ago, the resolute and earnest soul-seeker who longed to win them for Jesus, took a house next door to theirs and obtained permission to make a door in the wall through which they might

come daily to join her class. Doubtless she wrote *tried* against many a promise, and she *proved them all*!

Years rolled away; the earnest, faithful worker entered into rest, but the work of grace was carried on in the hearts of those two girls; and nearly thirty years after they first heard of the love of Jesus, it was permitted to us, in His love and mercy, to gather them into His fold. Then for ten years they lived together as happy Christian women, and were trained to work as Bible-women. In the spring of this year Lydia, who had long been very feeble, sank rapidly under a short illness, and Phoebe was left lonely. They were about fifty years of age, and had never before been separated.

One of the last joys of Lydia's life was the confirmation of Ruth and her first Communion. In spite of great weakness, the poor old woman, who was exceedingly fond of her niece, was present on these happy occasions, and she subsequently said, "Lord, now lettest Thou Thy servant depart in peace."

Another of those over whom we rejoice as having entered into rest is Bholi. This woman was blind, and when she came here from one of the village stations, it seemed almost as if her intellect were too dull for her to apprehend much. Her husband had also been blind, and it seemed likely that theirs was in all respects a dark home. They were Christians, but knew very little about it. This poor blind widow was received into the Blind School, where, in spite of

all the pains bestowed upon her, she never did anything very brilliant. But a long and severe sickness made her a permanent inmate of the Hospital, and although at first we often feared there was not much apprehension of Divine truths, at length—chiefly, I believe, through God's blessing on the faithful words of poor humble nurses, themselves converts from heathenism—she seemed to get a bright and happy perception of the love of God in Jesus Christ; the clouds of ignorance rolled away, the Sun of Righteousness had risen upon her "with healing in His wings," and at eventide it was light. Before she passed away she made a full and singularly glad confession of her faith in Jesus, and when asked about the fear of death said, "It is gone, for *Thou art with me, Thy rod and Thy staff they comfort me.*" Surely in the case of these two women we can rejoicingly say that the Lord has been *tried* and *proved*.

We may learn the same lesson of God's faithfulness by recalling the history of some of those on whose behalf we have pleaded His keeping power. In a little colony of Christians, such as that which has grown up around us here, there are often things which would make our hearts sink and fail if we could not pray,—

"Thine for ever ! Saviour, keep  
These Thy frail and trembling sheep."

There are times when we seem so helpless and powerless, and often such deep comfort comes from the thought, "Able to preserve you from stumbling, and to present you *without a blemish*,



&c. I wonder whether friends in happy England realize what it is to labour "where Satan's seat is." In a large family like ours, gathered out from among heathen and Mohammedans, we have to face much which would discourage if we did not take into account the many disadvantages of their lives, and the fact that they have begun to be babes in Christ when already grown up in the ignorance and darkness of sin. It is not wonderful that there should sometimes be incompatibility of temper, and consequent readiness to quarrel, and also a far less susceptible conscience than we should like to see, and a lower standard than our own, in many particulars.

It is such infinite rest to cast all their peculiarities and weaknesses on Jesus, and to know that His grace can abound to the most faulty, and His strength be perfected in the weakest.

As an illustration of this, we recall the case of Salome, who as a *daie* working in one of our dispensaries heard constantly the message of life, and was attracted to the gracious Saviour. She gave evidence, in time, of a true change of heart, and received baptism with great joy. There was never any doubt of her sincerity, but she had an ungovernable temper, and in spite of all teaching and example, it seemed as if she would not let grace subdue it.

At length, one day, she had a serious quarrel with some other women, declared it was impossible for her ever to be good, and gave free

vent to a very bad fit of temper. We were very unwilling to give her up, and no opportunity of sending her elsewhere offered itself. We dared not send her home to her Mohammedan relatives, but we could ask the Lord to do even that, if it would be for His glory, "only," it was pleaded, "*preserve her from falling.*" That very day she came to say she meant to go and live in her old home. She did so, and people said she would not remain a Christian; but He kept her, and led her in His own gracious way to service with Christian ladies as an *ayah*, so ordering everything that she received much faithful, loving teaching, and was led to a deeper and firmer life than we had hoped in the few months of her absence, so that when she returned and begged to be allowed to be our *ayah*, we found her *so changed!* She has learned to depend on God for grace to overcome, and she is faithfully "walking in truth." Surely in her case He has been *tried and proved!*

Again, we have ten boys of different ages at boarding-school in Ludhiana (and we would take this opportunity of saying how we feel, in the improvement and growth of several of the elder ones, the true spiritual power of the missionary in charge. I am sure that in the case of most of them there has been the experience of a constraining power drawing them to Jesus). During the long vacation, these boys were living together in a small bungalow near to us. The weather was very hot, and the Tempter was very busy, and human

helpers were almost impossible to find. There was no gentleman who could be asked to give kind aid in amusing or employing them, and nearly all lady workers were having a holiday. One in charge of this colony of women and girls found the coming home of "our boys" a very serious affair.

Some of these boys are sons of our women converts, but they are too old to be domiciled with their mothers in a Zenana Hospital: some were once waifs, given to us in childhood to bring up; and some are converts on their own account, graciously given us by God as the result of evangelistic effort. It is almost impossible to draw you a picture of that long vacation. The most busy people who interested themselves in our boys, were the Roman Catholic priest and the theatrical company. The former told them they had the wrong Bible, and was at once asked for the *right one*! When he replied that he had only one copy and required it himself, he was cleverly told that it was a pity there was such a short supply of the *right one*, and that they would keep what they had until he could provide them with a better! Other enemies were not wanting, who tried to unsettle these lads; and now as we think of them on this last day of the year, *all* "preserved from stumbling," and working happily as good Christian boys and young men, we must again write against the Word of our prayer-hearing God, *Tried and proved*.

And as we go over the names of those *added to the flock* this year, we feel we must raise a song of praise

and thanksgiving. They have been eight in number. Of these we may mention particularly a very bright, hopeful convert from Mohammedanism, a young woman who once came as an in-patient, and was influenced by the teaching of the Christian nurses. She became a steady inquirer, and gave very unequivocal proof of a change of heart. We sent her away to our friends of the Baptist Mission in Delhi, where she was finally instructed for baptism and baptized. Her new name is Dorothy. Another was a young man who found his way to us (by someone's advice) for instruction at a time when he was anxious to find some way of salvation. He was for a long time living near us and coming regularly to be taught, and when we sent him to Ludhiana to get some opportunity of improving himself in his studies, he soon satisfied the missionary there that he was a believer, and ought to be baptized, so he baptized him one Sunday before the summer holidays. This young man's name is Mark Henry. One woman and her daughter came as inquirers. The husband of this woman had died a Christian, and she was anxious to learn about his religion. She seems to have received the seed into "good ground," for she is a very happy believer. She and her daughter both nearly died of cholera, and at that time were hastily baptized. They recovered, and there has never been any reason to regret the step. They are getting on very satisfactorily as Christians, and now the son and brother has appeared

with the intention of putting himself under instruction, that he may join the people of his father's God.

Another who has asked the way to Zion with his face thitherward is a young man who may be counted among the fruits of Miss Bartlett's special work among educated Hindu and Mohammedan men. He has been for some years under very deep impressions, and indeed for a long time he has been a believer. He is a remarkably deeply taught Christian. His home circumstances making his path very difficult and dangerous, he decided on going to England on his own account. He was baptized in Bombay *en route*. He has lost great earthly possessions, but seems to be truly rejoicing in the Heavenly Treasure he has found. His object in going to England is to get well prepared to preach the Gospel here in India.

Another very happy instance of conversion happened in connection with Phœbe's work as a Bible-woman at the Golden Temple Dispensary. It was not long after Lydia's death that a young woman who had been for a good while listening very attentively to the daily reading, declared her faith in Christ, and found her way to Phœbe's house to be received as one desirous to walk in the way to Zion. She proved remarkably intelligent and bright, and after a time she was baptized. She is a happy Christian, and Phœbe is very fond of her; she says God gave her instead of Lydia.

Others have been brought in, and all these afford abundant evidence

that in the matter of converts our God may be *tried* and *proved*.

Once more: it is a very important part of the work of a Medical Mission to bring numbers daily under the sound of the simple Gospel, and in this matter the power of the Lord has been present to make many willing to come again and again to hear His Word, so that at our three dispensaries no fewer than 37,660 patients, new and old, have been read to by our Bible-women, while in the homes of the people we have between us paid during this year 3,317 visits at each of which (with very few exceptions) there has been the opportunity for a full Gospel message.

Our maternity cases have numbered just over 800 in the year (the largest maternity practice in all India), and each of these cases affords an occasion for proclaiming the message of God's love. In-patients have numbered 278, and the daily average of those thus provided for has been 21. These are constantly taught, read to, sung to, and prayed with. In this seed sowing we are *trying* God's Word in the full assurance that we shall *prove* it.

We have also to record success in training young medical missionaries, upon which much thought, and time, and labour are bestowed.

Those already sent forth are doing well: one who was once a pupil is now a very valuable friend and fellow-labourer here, and others are getting on and nearing the time of going out further afield. Before this little account is in the hands of our friends, two will have left their old training

home and be entrusted with work as assistant medical missionaries, one in Ajnála, and one in Batála. New pupils are coming. In the matter of preparing for the work of double healing the girls of our Native Church, a matter only lately attempted or thought feasible, God is being tried and proved. He is able and willing to give success in anything which is for His glory. This year we are also training two ladies from England, and we are glad to be able to tell our friends that this effort promises to be very successful.

In the matter also of a regular staff of workers we have tried and proved many a promise. Miss F. Sharp and I are entering on our eleventh year of most happy time together in this work. We have often felt and pleaded together before God the urgent need of more fellow-labourers, and during the last six years we have rejoiced in the loving and hearty co-operation of our sisters, Miss A. Sharp and Miss Bartlett. In every branch the work has so grown and developed that it is often a matter of wonder how we ever managed without these two, whom we certainly feel to be indispensable now! Furlough is a periodical piece of discipline, and we cannot deny that it is on many accounts very necessary,—indeed some of us find as much to do on behalf of this Hospital in England as in its actual engagements out here; but it is easy to understand that a party of four taking furlough in turns about every fifth year cannot hope for many months at a time to be an unbroken

family. We have all tried to do our best to take care of Miss A. Sharp's blind people, but it has not been easy; it is so peculiarly a work requiring concentration of effort and thought, and it is so constantly growing (three more young Christian women, totally blind, are just coming), and every one requires so much time and care to be bestowed upon her, that we feel one of our great needs will be some lady trained into this special branch and thoroughly understanding it, who will be able to take at any time Miss A. Sharp's place, and ensure her having necessary relief and rest.

Perhaps to some minds there may seem to be very little that is attractive about hard drudgery in a small school of women and girls, blind and often wayward and *difficile*; and in my own case unbelief has sometimes suggested—"Is it worth the time and talent of such a worker as the one devoted to it?" Shall I give you a little picture as an answer for yourselves and for me?

A peculiarly bright, happy-looking girl of about eighteen, sitting down at the beginning of the morning in one of our dispensaries, with her large Gospel of St. Matthew, in Dr. Moon's system of raised characters for the blind, open on her knees; she can see nothing, but her fingers move swiftly across the page, and she begins to read, better than some persons who have the use of their eyes! As the morning goes on, all the sick who come for medicine will listen with astonishment and pleasure, and she will have opportunities of witnessing for Jesus to those who ask her a reason of the

hope that is in her. She was once herself in the darkness of Moham-  
medanism, and in the Blind School  
found Christ. She is now a rejoicing  
and consistent Christian. Do you  
think that as we stood and watched  
her *delight* in reading the good words  
—the “comfortable words”—to others,  
we asked ourselves if to bring such to  
the Lord was work *worth doing*? Is  
it not rather work which angels might  
envy us?

Much of the work among the sick  
and in the Training School, as well as  
in the Blind School, has been greatly  
helped by the kind gifts of friends.  
We have received not only money, but  
many presents of all sorts, for which  
we are grateful indeed. The raised-  
type edition of *The Pilgrim's Progress*  
in Hindustani (particulars of the sub-  
scriptions for which will be found at  
the end of the printed Report) is one  
of the many assurances that the Word  
of the Lord may be *tried* and *proved*.  
In visiting in the homes of the sick,  
Miss F. Sharp, who does a large share  
of this part of the work, finds much of  
deep interest, and feels that many  
more ladies might be fully employed  
in simple evangelization in houses  
already opened to missionaries.

Miss Bartlett's work in several  
directions is ever increasing in interest  
and power. She has now a Sunday-  
class attended by between forty and  
fifty Hindu and Mohammedan young  
men. It has been permitted her to  
see very blessed fruit of this effort,  
and great is our joy to know that some  
of those who have been given her in  
class are now brave young Chris-

tians, and preparing to preach the  
Gospel to their fellow-countrymen.  
Even among those not converted,  
several are impressed, and you would  
have been interested to see the heaps  
of Christmas-cards sent her by these  
youths. They were very carefully  
selected, and some touching messages  
sent too; for instance, one had the  
text, “How beautiful are the feet,”  
&c., and outside was written, “May  
*your* feet be beautiful!” In *this* work  
too, God has been *tried* and *proved*.

Promises made by human friends  
have also to be *tried*; and it must  
indeed be said to many of those into  
whose hands this little account will  
come, “Not one thing has failed of  
all that you promised; you have been  
strengtheners of our hands in the  
Lord, you have been helpers of our  
joy.” Our subscription list speaks for  
itself, while in every department of  
our work useful and often costly gifts  
remind us continually of loving hearts  
and indefatigable labours. Very  
warmly indeed do we thank you for all  
you have done and given; we take  
your unfailing kindness in the past as  
an earnest for the future that we shall  
never find *your* promises like weak  
places in the ice, which fail signally  
when most depended upon.

In conclusion, let me give a three-  
fold reason why it is certain that every  
promise of God which is *tried* by His  
believing people will be *proved*:—

THE LORD LIVETH!

THE LORD REIGNETH!

THE LORD COMETH!

S. S. HEWLETT.

December 31st, 1892.

## The Punjab Village Mission.



THE opening words of the Annual Letter from Miss Clay, the founder of our Punjab Village Mission, recall a verse from Rutherford's hymn :—

" And aye my murkiest storm cloud  
Was by a rainbow spann'd,  
Caught from the glory dwelling  
In Emmanuel's Land."

During this year some of the workers at Ajnala have passed into Emmanuel's Land, but the bow of covenant mercy lights up the dark cloud of sorrow, and links inseparably together God's servants on both sides of the flood.

### AJNALA, SAURIAN, AND OUT-STATIONS.

#### Sunshine and Shadows.

BY MISS CLAY.

Sunshine and shadows, as in life, so in God's work on earth, rapidly chase one another. The year which began with unusual brightness, closed amidst deep sorrow and loss. On September 30th our much-loved and deeply-valued Miss Elliott fell asleep in Jesus at Ajnala, and her earthly remains await the Lord's return in our little cemetery there. A severe attack of malarial fever, contracted on her return from Simla, greatly prostrated her, and from its effects there seemed no rallying power. She had suffered much from fever the previous hot weather, and was just preparing to return home to recruit, when the summons came. For her, indeed, it is a glorious change to be taken straight from the field of service to the immediate and visible Presence of the King, to be for ever with the Lord she loved, to hear His "Well done, thou

faithful servant;" but for those who loved her, the loss seems irreparable. Here her bright presence is sorely missed, and much of the work she did has necessarily dropped for a time from the lack of workers.

A very brief outline of this last year must now suffice. During the spring the work went on much as usual, with various interruptions caused by suffering health. However, about half of the district was visited either from the out-stations or by ordinary itineration, in addition to the more regular visits round Ajnala. On May 14th I left Bombay, for medical reasons, with a six months' return ticket for Europe. It was very sad shortly afterwards to hear that Miss Dickson, who had recently begun work after her language examination in January, was laid aside, and that Miss Elliott was also frequently suffering. After May,

therefore, very little could be done even in the villages round Ajnala. Both regained a measure of strength during a visit to Simla, but soon after their return to Ajnala, during a time of much sickness, health again failed.

It was indeed amidst much sorrow and to a stricken Mission that I returned early in November, accompanied, however (and this was a bright light in the dark cloud), by two new missionaries, Miss Grace Paton and Miss Gertrude Hetherington. But the first news that met me in Amritsar was of fresh sorrow and loss, namely, that the blind catechist, Moti Lāl, who had, with his wife, been with me for eleven years, and who had for the last year been stationed at Thoba, had just died from the same fever from the effect of which Miss Elliott had previously succumbed. Miss Dickson was also quite invalided, and is shortly going home on medical certificate. A much valued Bible-woman, Rachel, who had been over ten years with me, was also seriously ill with incurable disease.

Our faithful and earnest assistant missionary, Miss Toussaint, who had been ill and absent for about three months early in the hot weather, and Moti Lāl's widow, Lucy, were therefore the only non-medical helpers left to me, except Ruth, who is with her husband at Saurian. Our fourth Bible-woman, Rebecca, is fully occupied amongst the hospital and dispensary patients.

We have done as much as we could in the villages round Ajnala, and some little time was spent in the rest-houses

at Saurian and Thoba in December, but no outside itinerating was possible up to the end of the year. In January I was very thankful to welcome an Indian lady helper. Miss Singh is an old and experienced worker, who has for some years been at Jalandhar. I trust, therefore, that by God's blessing somewhat more may be accomplished during the present year; and next year, if He give health, there is good hope that Miss G. Paton and Miss G. Hetherington will have made sufficient progress in the language to be able to give real help.

The medical work under Miss Hetherington has been going on with far more regularity, and of this I hope she will give particulars. I will only mention that the number of in-patients under treatment at the same time reached during part of the year to eighteen or nineteen, this is much beyond the estimated accommodation. It has therefore become necessary to open another small ward.

Miss Hetherington having now the help, so long desired, of a trained medical assistant from Miss Hewlett, has just been able to begin a weekly dispensary at Thoba, and hopes soon to be able also to have one at the new out-station at Khutra. At both these places it is therefore necessary to erect small rooms for the purpose. A small church, or rather prayer-room, is also needed, for wherever we sojourn the people soon gather together. Help for either purpose or for the other medical work will be thankfully welcomed.

Last Sunday at Thoba, where we

are now staying, there being no room large enough, our services were conducted by *Padri Sadiq* (who was encamped here for a few days with his men) in the small courtyard which separates this little house from those of the Native Christians, and the stable with the ponies tethered in their usual place, did not leave much space. Certainly this place is very similar to the ordinary village yards, and like them is enclosed with a sun-dried brick wall.

This cold, wet winter would in any case have made it impossible for me to attempt tent life, but by means of my own rest-houses, aided by two kindly lent by canal officers, Miss Toussaint and I have been moving about the district since February 2nd, and hope with the interval of Easter to remain out until the middle of April.

We have had some most interesting visits, and think that many of the people are waking up, judging by the remarks which they make, and the questions they sometimes ask. The doors are indeed widely open, and it is all the more sad that, notwithstanding all the efforts we are making, not half of the villages in this large

district can receive a single visit this winter, many must thus be left for two years or more without any message. It seems to make much of the work of past years, in one sense, labour in vain, for most women must necessarily forget what has been taught them after so long an interval. Often one would be tempted to say, "I have spent my strength for nought," but for the thought that the work is the Lord's, and that though man may fail, "He shall not fail," His "counsel shall stand."

Meanwhile pray much for us who are day by day going forth bearing precious seed; pray for the many villages around that have had no human messenger this last year, that the Lord Himself will speak to some hearts in them; pray that the dark cloud which is now over this Mission may speedily break in blessing, that the Sun of Righteousness may shine forth in greater glory and power than ever before, so that we who now "sow in tears may reap in joy," and may soon "come again rejoicing, bringing sheaves" with us, "to the praise of the glory of His grace."

*Thoba, Ajnala tehsil,  
March 6th, 1893.*

### **Emmanuel Hospital.**

The interior of Emmanuel Hospital, Ajnala, may be seen in our illustration, taken from a photograph kindly sent home by Miss Hetherington, the superintendent. Her statistics show the activity of this veritable House of Mercy:—

1892-3.

No. of beds, 14. No. of in-patients, 127. Out-patients: new, 2559; old, 3454.



## MISS HETHERINGTON'S STORY.

*Our In-patients.*

During the last year we have had fourteen beds, but through arranging our large ward differently, we now have fifteen.

In the hot weather we often had nineteen or twenty in-patients, but as

One, a little girl, whose hand had been crushed in a machine, was brought to us ten days after the accident, and as nothing had been done for her in the interval, the limb was not in an antiseptic condition, and seemed decidedly inclined to walk to



INTERIOR OF EMMANUEL HOSPITAL, AJNALA.

they all slept out in the courtyard, the want of space did not trouble us.

June and July were our busiest months, and some of our cases were such as could hardly be met with in England, and we hope it will not be long before they are an impossibility in India also. Two accident cases will show what idea the Punjabis have about caring for sick people.

the opposite side of the operating-table. The only thing I could do was to cut it off and keep her until Dr. Lankester came over from Amritsar to make the stump a good shape. The child recovered.

The second was a boy of ten years, whose left leg had been run over by a heavy native cart and broken a week before he was brought in. As he was

being lifted into the surgery his foot dropped off. This did not surprise his parents, for they quickly picked it up and, handing it to me, said, "Sew it on again." They refused to have the leg properly amputated, so after he was dressed he was carried off on his bedstead, and the last sight I had of them was the mother hugging the foot and going to another village, no doubt to call in a much cleverer barber than the *Miss Daktar* was, and get it stitched on. Several patients seem almost to have become Christians. They have certainly learned to pray, and we must leave the future to our God.

One Mohammedan woman, who died during the hot weather, used to pray every day for forgiveness of sins, and often said we must always ask for forgiveness for Jesus' sake. Another woman, who is in the hospital now, says she is sure the Christian's religion is right, because it teaches us to be kind to others, and their religion does not; she often says the text at prayers, St. John xv. 12. Our head-nurse tries to teach her what being a Christian really means, and they have become very fast friends over their talks. One patient from Lahore came professing to be a bigoted Mohammedan, but I found out that the head-teacher of the school there had had great influence over her, and she knew a good deal of Christianity. As she could read, a Bible was given to her and she used to read it a great deal, both when alone and also with our nurses. When she left us she took it away, and promised to read it re-

gularly. This is just a short account of one or two patients, but many seem to us to be impressed.

#### *Our Nurses.*

We have three Punjabi nurses. The head one has been with us a year and a half, and is now very useful. She has learnt the value of cleanliness and antiseptics in hospital work, and is now a fairly good dresser.

The other two are only yet in the probation stage. One came in December from Clarkabad School, where we had sent her two years ago. She will make a good nurse in time, but since coming, has been passing through the disagreeable stage of a nurse's life, viz., learning to do work that she considers beneath her dignity; but she will soon learn that a nurse has to say good-bye to pride and buckle to, and scrub and wash those horrid bandages, or do anything else she is told.

Probationer Number 2 was our hospital cook for two years. At the beginning of last year she said she wished to be a Christian, and from that time received regular teaching. During Christmas week she was very ill, and when I thought she was dying, she asked to be baptized. We sent for the Rev. M. Sadiq, and as he was quite satisfied that she really believed in Jesus as the Son of God, and was trusting Him as her Saviour, he baptized her. After a time of great danger, God gave her life back, and she has since certainly been striving to do His commandments, though what that striving means to one who

has been all her life a Mohammedan, no English person can understand. She has never regretted the step taken then, and neither have we. She could not remain as cook, so we are training her as night-nurse.

#### *Our Out-patients.*

This year the numbers are smaller, owing to the time we were closed in the autumn, and also to my being single-handed, and so unable to visit patients in their own houses.

This year we have another helper sent us by Miss Hewlett from St. Catherine's Hospital. She has been trained for four years there, and since her coming, we have opened another dispensary at Thoba, a village ten miles away, where a small rest-house has been built.

#### *The Christmas Treat.*

The day after Christmas Day we had our annual treat for the in-patients. This consisted of a Christmas-tree, a big dinner, and a magic-lantern. Our ward was very prettily decorated, but to the women, the great attraction lay in the wonderful tree which yielded *kurtas*, dolls, toys, &c. I must thank all the donors; to some I have written privately, but pressure of work will not allow me to write to all. The presents sent were immensely liked,

and many of the quilts, *chaddahs*, &c., will be seen on the patients in the picture I am sending

#### *Our £ s. d.*

We cannot do without it, and however economical we are, some money must be spent. Only a few beds are supported, and as missionaries have not an unlimited income, we are obliged to ask for help.

Friends in England *do* help, and this year we have been very fortunate in selling most of the work sent out to us by the C.E.Z.M.S.; but if I knew how the drugs, &c., which I ordered in January were to be paid for, it would be a relief. Next winter we shall be in great want of wash-flannel *kurtas*, as our present stock is very poor and ragged, and we would like three dozen new *chaddahs*, coarse red flannel, three yards long and one and a quarter yards wide. Some friends sent us pieces of material, Turkey red, &c., and we found them most useful.

White flannelette bandages, six yards long and six inches wide, and eye bandages, Moorfields patterns, are especially useful.

Our beds cost 10*l.* a year and the cots 5*l.*, but any sums will be received and forwarded by the Rev. J. Hetherington, St. Peter's Vicarage, Hull.

## Bahrwal and the District.



DISTRICT inhabited chiefly by low-castes has its own special difficulties and advantages for Mission work. Happy in freedom from many restrictions which oppress their more honoured countrymen, the people are more accessible and open to conviction. But the missionaries need great wisdom to discern between *mere seekers* for the favour and protection of the English, and those who

are honestly ready to take up the Cross of Christ. Well it is for Bahrwal that that district is in the care of missionaries, of long experience in India, who can patiently wait for the harvest to ripen before putting in the sickle. The Rev. H. E. and Mrs. Perkins (C.M.S.) have the charge of Bahrwal. During the nine months that they were absent, on account of Mrs. Perkins' health, our missionary Miss Cooper, who has worked for years in various parts of the Punjab, took her place.

Miss Cooper's Annual Letter is full of incident and needs little introduction. A private letter, received at the same time, mentions some of the adventures of camp life. One night eight sheep were killed by wolves near to the tent shared by Miss Cooper and Miss Worsfold; on another, they were disturbed by a buffalo which had entangled itself in the tent-ropes. Parables from nature surround these brave servants of Christ, who follow the Good Shepherd into the shades and wilds of heather darkness.

#### MISS COOPER'S ANNUAL LETTER.

Coming into the rest-house at Kasel after nearly six weeks' camping, a copy of INDIA'S WOMEN was put into my hand. "It must be nearly time to write a report again," said I to my companion, Miss Worsfold. Turning to the first page, my dismay was great to find that the said report ought to have been at the office in Salisbury Square on March 1st. Nothing can save me from a scolding from the Editorial Secretary, but perhaps it is still "better late than never;" so being desirous of mending my ways, I sit down at once to write.

The Bahrwal district is what is considered a small one in India, having only 130 villages or so in it, therefore we generally manage to visit even the more distant parts two or three times a year; but owing to the deluges of rain this January and February, tent work has been rather hindered.

Kasel is the central point of interest in the district just now. Numbers of the lower classes are coming forward as inquirers, forty or fifty have been accepted as catechumens since the beginning of the year, and two or three baptisms have already taken place. There is a congregation on Sundays of fifty or sixty, without including children, but the services are held under great difficulties. We met one rainy afternoon, a party of forty-four in a room ten feet square, which had no windows and only one low door. The atmosphere may be imagined—not described.

We have prayed often that some one might be inclined to sell us land as I write a man has come up and offered a good piece in the right

spot, at an extraordinarily cheap rate. If his brotherhood will allow him to keep his word, I hope what we have long waited for may be obtained.

This morning we were called to the betrothal of one of our girl Christians ; needless to say neither of the persons most concerned was present, but the parents and relations of the bride-elect and the father and mother of the bridegroom had come over to arrange the matter.

A brass dish containing sweets, a *chadar*, *kurta* and skirt, and one rupee, were placed on the floor in the centre of the group, then a *bhajan* was sung. Our *Padri* suggested we had better choose a suitable one, or probably some funeral dirge or equally irrelevant subject might have been selected. Part of Genesis xxxv. was read, and after prayer the gifts were handed to the girl's mother, and a nicely worked garment was presented to the boy's mother.

The school here for Christians is flourishing ; the children of the inquirers mentioned above have all joined it. Several of the pupils can read and write fairly, all have learned the Commandments, Creed, and Lord's Prayer, and an outline of Old Testament history as far as Samuel.

In two other places we now have schools for Christians, but none as yet for Mohammedans or Hindus.

At Bahrwal, the old octagonal church has disappeared, for early in the year part of the roof fell in, and the rest of the building was declared to be unsafe ; the foundation-stone of a new one was laid by Mr. E. Stock on January 25th. A curious thing happened as the foundations of the latter were being dug ; a large snake was unearthed and killed, and when the cross was being taken down, a small but very poisonous one fell from the block of wood supporting it, on to the head of one of the workmen ; happily it did not bite him, but was destroyed at once. This furnished a parable for next Sunday's sermon.

Already some fifteen or sixteen people have been baptized within the growing walls of the new church ; it will be finished, we hope, in a fortnight or so, possibly by Easter Sunday.

The Bishop of Lahore held a confirmation on December 2nd. Amongst the candidates were an old woman who had been at one time much set against Christianity, her son and daughter-in-law, and also her grandson, who will, we trust, soon be a teacher. It was rather unusual to see three generations confirmed at once.

Being away from home, I cannot give any exact statistics of the medical work, but the number of out-patients was over 9000, and a good many women were treated in their own houses. Miss Bose having been ill part of the year, the number of in-patients was small.

### Jabalpur and Gurha.



WE are sorry that space obliges us to limit part of the Annual Letters from Jabalpur, which arrived late, to private circulation.

Miss M. T. Daeuble, who superintends the Mohammedan Work, writes of "sowing in tears, precious seed into God's acre," and bears very warm testimony to the good work of the three teachers of whose death Miss Branch wrote in our May Number. Some seed, too, has been sown with gladness, for Miss Daeuble finds the bigotry of Mohammedan women less than in past years, and they lend more willing ears when taught of Jesus Christ as the only true Saviour. Whilst visiting one sorrowful injured woman, who takes comfort in hearing of the only Source of true comfort, Miss Daeuble noticed friends and neighbours slipping in by the back door, hungering for something to satisfy their hearts. One thing, she writes, has struck her—the patience with which these Mohammedan wives bear their hard lot, when often deserted or superseded for no fault of their own. These Zenana ladies are not, however, so eager to hear as the villagers; in the district around Jabalpur the people remember the teaching given a year back, and inquire, "Is it *only* once a year that you can come to see us?"

Miss L. Daeuble superintends the Hindi Work; she mentions one incident which is a sorrowful witness of the sad result of infant marriage and the caste system. After writing of the loss of three Zenana pupils by death, she continues:—

One of them who was a few years in my girls' school, was such a nice bright girl. She was the only child of doating parents. About five years ago her mother died—of grief, as I was informed—because of the un-

suitable marriage of her daughter to a young boy, the son of a good-for-nothing, ignorant man. The girl's father took the bridegroom into his own house and tried to educate him, and paid his school-fees; but the boy

would not learn, he preferred to go back to his village and to idleness.

After the mother's death, the father married again and his child went to her husband's parents, where she had very hard work, to which she had not been accustomed. Her father is an educated man, in Government employ, yet according to Hindu custom, his girl had to marry one in her own caste, and consequently this unhappy affair came off.

Last year she was again at her father's house on account of ill-health. I found her very much changed, all her brightness and energy had left her, and she was for some time paralyzed in her legs. By slow degrees she recovered, but before she was well, her father-in-law came and took her away to his village. The journey in a bullock-cart was very wearisome, and a few days after her arrival, the little wife died.

### Gurha and the Surrounding Villages.

BY MISS MOORE.

Another year has run its course, and the time has again come round to review the work of the past twelve months, and render an account of my stewardship.

Though I may not be able to send in a list of baptisms to swell the visible Church of Christ on earth, yet I trust that a foundation of truth has been laid deep in the hearts of the bigoted villagers, and that, in His own good time, a superstructure—a building to His glory—may appear. Let me divide our work in the village of Gurha under three heads, viz. schools, regular pupils taught in their own houses twice a week, and itineration in the surrounding villages.

#### *Schools.*

We have two, taught by non-Christian teachers, and fairly well attended. The annual Government Examination in the older and larger one this year was very satisfactory, notwithstanding the many hindrances which, from various causes, such as harvests twice

a year, weddings at various times all the year round, fevers, and sickness of different sorts, &c., &c., interfere with regular attendance and check the progress of the education of girls in the East. A girl came to school one day without her breakfast, so eager was she to be in time to learn her lessons; and sometimes when I set a certain number of Scripture texts to be taught during the week, I find that the elder girls have learned *more* than the allotted portion. Lately they have been forming what I call the choir, for *bhajan*-singing when the Bible-woman holds the weekly village Bible-class in the school verandah. I would here take the opportunity of thanking Miss Platten, Secretary of the Illuminated Text Mission, for so kindly sending me the Ten Commandments and Lord's Prayer in Hindi, which I have had framed to hang up in the schoolroom.

#### *Visitation of Regular Pupils.*

It is always a pleasure to visit

these, and the time spent with them week by week is all too short for all we have to say to one another, concerning the things which belong to their peace. At one house, where I only went to inquire after a pupil who was absent from home, and with no intention of staying to give a lesson or read, they caught hold of my hands and pulled me into the house, making me sit on a "*dari*," or small carpet, and, seating themselves in a circle round me, listened with great attention while I repeated several texts from memory. One woman said she never went out to work in the morning, nor lay down to rest at night, without first repeating the Lord's Prayer.

Of course some very bigoted men and women are still afraid of our books and influence. In fact, one husband tore up our First Reading Book, telling his wife that if she read it she would become a Christian! It needs more faith on our part, and more earnest and increasing prayer, ere the walls of Jericho, the old customs and habits of the people, are overthrown. Yes, there are many, not only in Gurha, but throughout India, who are "almost persuaded"—very near the Kingdom—but yet cannot make up their mind to forsake all for the sake of Christ. For these I would specially ask your prayers, that they might come to a *decision*, for their condition is indeed terrible, neither cold nor hot (Rev. iii. 15, 16).

#### *Itineration.*

Gurha is surrounded by several populous villages within easy access,

where we are always welcomed whenever my Bible-woman and I can find time to visit them, or when the rainy season does not prevent us. In many the parents of our school-children reside (mostly weavers and gardeners), and we first pay a visit to them as a sort of centre. The mother quickly calls together her neighbours and acquaintances, and they join in *bhajan*-singing, and look at large coloured pictures, which are explained to them.

The remark of one man, who had listened to the story of David and shown much interest in the picture, may be worth repeating, as coming from the lips of a heathen: "He put his trust in God, and so was not afraid of man." As on that occasion I had told the story, and had not drawn that lesson from it, the remark was entirely voluntary on his part, and showed at least that he had not forgotten former instruction.

I wish we could spare more time for this interesting work; but sixty regular pupils, who are all athirst for knowledge of whatever kind, must not be neglected, and, after all, the Lord remembers our frame, and is not a hard Master, expecting more from us than we can possibly perform. Everywhere the fields are white unto harvest; let us enter in while we may, and gather in the sheaves.

Then, again, there is what I might call dispensary work on a very small scale, a few simple remedies distributed twice a week in the schoolroom, after the Bible-class, to the villagers, who come in crowds for all sorts of possible



and impossible cures, and with perfect faith in my unlimited powers! My medical knowledge is *so* limited that I often wish I could have more help in this department. My heart often aches when I have to refuse help to one who is in sore need on account of some bodily pain, and who comes with such expectant faith in me, only to be disappointed.

I hear rumours from time to time that a certain lady, appointed by the Lady Dufferin Fund, is in training at

Bombay, and will come when she has passed her examination; but "hope deferred maketh the heart sick," and the training-time seems long to the waiting ones.

I would thank those kind friends at Kew who have sent *kurtas* and dolls for my school-children, and assure them that the interest shown by them is fully appreciated by the rising generation.

May the Lord reward them!

January 6th, 1893.

## Foreign Notes.

### SOUTH INDIA MISSION.

PALAMCOTTAH.—*The Sarah Tucker Institution.*

*Drought, Sickness, and Healing.*

We hear with great regret that Miss Swainson had a month's illness from influenza and pleurisy. This news did not reach us until she could write of her recovery and of having resumed active work—how very active may be guessed from the fact that the C.E.Z.M.S. work connected with the Sarah Tucker Institution comprehends a school with 240 boarders, fifty day-schools, two boarding-schools, two blind-schools, two industrial classes, and a dispensary. In March she writes of ministering to the sick and suffering:—

We are going a round of the schools this month and giving the prizes. This year there has been hardly any rain, and there is, consequently, very great distress and want, so we are not giving many dolls, but, as far as we can, petticoats or jackets. In many schools the children have hardly a rag on them, and the poor little things look very hungry and thin.

In one district there has not been one shower the whole year, and the palmyra-trees, which are the main livelihood of the people, are dying all round. We were there about three weeks ago, and gave a good meal of rice and vegetable curry (no meat to be had) first to all our school children, afterwards to all the poor widows in our industrial class, who do em-

broidery. Each had a large leaf for a plate, and I wish you could have seen the amount of rice they ate, just moistened with curry—it seemed to us enough for a week; but the pastor said he thought none of them had had a proper meal for months, so they took what they could now. While they were eating in the bungalow verandah, any number of beggars were sitting outside waiting for the remains. It is

difficult to know really how best to help them.

Our work among the sick grows, and if we had more time to give to it, we could find plenty to do. Nurse Morton and our Native nurse are sent for all round, sometimes to villages ten miles off. They have got entrance into a great number of Brahmin houses which have been as yet closed to all Christian teaching.

### CHINA MISSIONS.

FOO-CHOW.—*Answered Prayers.* We have printed requests for prayer sent from China for the men who have taught our missionaries the language. With great thankfulness we read in the *C.M. Intelligencer* that Prayer for one of them must be changed to Praise. The *Intelligencer* says:—

“The Rev. H. S. and Mrs. Phillips (late Miss Apperson, C.E.Z.M.S.), who went to Fuh Chow after the riots at Kien Yang, returned up country in December to Nang-Wa. Here Mr. Phillips had the joy of baptizing Mr. Sia, the Native teacher of Miss Newcombe, of the C.E.Z.M.S. He says:—  
“His face shone with a light that seemed more than natural. An im-

mense crowd of heathen were present, among them five or six other teachers. It was a tremendous step, and one almost trembles for him, were one not sure that in spite of the persecution which will certainly come, his childlike faith in the Saviour will carry him through. As far as man can see, he is most *thoroughly converted.*”

This baptism took place on the last Sunday Miss Newcombe spent in China before returning home on furlough. This teacher, Sia Sing Sing, was the means of Miss Newcombe and Miss Johnson spending a night within the walls of Kiong Ning City, which had been closed for twelve years against any Christian teachers. That memorable occasion was described by Miss Johnson in *INDIA'S WOMEN*, March, 1891, p. 64. She also mentions, in this same letter, this teacher praying aloud one evening after Miss Newcombe had read prayers: “With a true heart and spirit, I ask God to convert my heart.”

**Correspondence.***(The Editor disclaims responsibility for the opinions of Correspondents.)*

THE LATE LOCAL SECRETARY FOR STOW-ON-THE-WOLD.

DEAR EDITOR,—I should be glad if a brief notice of Miss Tripp, our late valued Local Secretary for Stow-on-the-Wold, could be found in your magazine. She entered into rest most happily and peacefully, January 28th. Her heart was so thoroughly in sympathy with her work that she could not be satisfied unless all classes had an opportunity of learning the needs of the women of India. In spite of, suffering, from delicate health, she succeeded in enlisting sympathy, not only of the residents of Stow, but also of many in the neighbouring villages. Even the inmates of the workhouse were given an opportunity of hearing of the great work that is being done, and were invited to share in it by their prayers and intercessions. Her genial and hospitable reception of the Deputations, and all arrangements for their comfort personally, as well as for the success of the meetings, were such as to call forth most appreciative recognition in all cases.

Although I had only once the pleasure of meeting her, at a Conference of Local Secretaries and Treasurers (held by kind invitation of Mrs. Maynard at Cheltenham), yet I feel I have lost a personal friend, so ready was the "word in season" in all her correspondence; the dominant thought which influenced her in her own work, and which she impressed on others, was her firm belief and trust in the power of the Holy Spirit to quicken and energize all the efforts of weak and impotent man. Shall not we who are left to go on with the work strive to attain more and more of the same spirit and confidence?

May God grant that the work which she so ably and self-denyingly carried on at Stow may not be allowed to drop for want of a suitable successor; up to the present time no one has been found.

*April, 1893.*

FANNY FUSSELL,

*Assoc. Sec. for Gloucestershire.*

**NEEDS AND WANTS.***For the North India Mission.*

At Penangur and in the neighbourhood, about ten miles from Jabalpur, Miss Branch urges that there is most promising ground and great openings for a village Mission. Additional expenses to set this work afloat and to maintain it are stated to be Rs. 350 a year, or about 24/. The Committee have been unable to sanction this expenditure, after having so lately had to close work already in progress in other parts of North India.

This notice elicited the kind offer of one of our readers to guarantee 2/ to set this work afloat, if eleven others could be found to do the same, with the result that 14/ have been promised, so that 10/ only are now required to enter this promising opening.

*For the South India Mission.*

A fully qualified Medical Missionary is needed at once to carry on the work among Mohammedan women at Bangalore begun by Miss Nixon, who left the Mission on her marriage in November.

Another appeal comes from Bangalore. Miss A. M. Smith, the head of our Mohammedan Mission at this station, has strongly represented the need of a training home in South India for lady missionaries. They need an institution where they could thoroughly learn the language and have lectures on the religions of the people amongst whom they are to work. When Miss Smith wrote on this subject in the autumn, she knew of three or four ladies whom she would have liked to receive with this object, but there was no room in the C.E.Z. Mission-house, which is already the home of eight missionaries and assistant missionaries.

To carry out the plan of having a Missionary Training Institution in South India, a suitable house must be built, which would cost about 2000*l*. Once started, it would be probably self-supporting. To do things well from the very beginning is the best economy, and we earnestly beg our readers to bear this project in mind, and where possible to give of their substance. Contributions will be received for this object by the C.E.Z.M.S. Financial Secretary, 9, Salisbury Square, E.C.

*For the China Mission.*

For the past three years two ladies have contributed 70*l*. annually toward the support of one of our missionaries in the Fuh-Kien Province. Though unable to continue to give that amount, they are willing still to be responsible for 20*l*. a year, if some friend or friends are willing to guarantee the remaining 50*l*.

## WANTED.

*Kurtas and skirts*, both in print and warm materials, but especially the latter (see May No., p. 215), for the widows in our Industrial Classes in different parts of India. Also *spectacles*. Miss MacGregor, 17, Gunterstone Road, West Kensington, W., Hon. Sec. for the C.E.Z.M.S. *Indian Widows' Union*, will supply patterns, or give information, and receive and send other kind gifts for the needy widows of India.

*Foreign Postage Stamps*.—Miss Sandys, Menorside, Leigh Road, Highbury, N., will be glad to get old Cape of Good Hope, West Indian, old Colonial, and present day African stamps to sell for C.E.Z.M.S.

*The Help of kind Amateur Photographers*.—Miss Sandys has several interesting photographs illustrating our foreign work, of which she would be glad to have duplicates to lend to our Deputations.

## PRAISE AND PRAYER.

MEETINGS for Praise and Prayer will be held (D.V.) at the Society's Office, 9, Salisbury Square, E.C., on Monday, June 12th, at 3 o'clock, and at the Manor House, Leigh Road, Highbury, on Tuesday, June 27th, at 3.30.

## REQUESTS FOR PRAISE.

For the baptism of Miss Newcombe's teacher. (See p. 281.)

For help received by our missionaries of the Mohammedan Mission, Calcutta.

## REQUESTS FOR PRAYER.

For a Mohammedan of Jandiala district, who apostatized from Christianity, and longs to return, yet lacks the courage.

For two women in the Narowal district, who are hearers of the Word, that the Holy Spirit may work mightily in their hearts so that they may be ready to count all things but loss that they may win Christ.

For the relations of converts, who in some cases suffer reproach for Christ's sake, but know nothing of His comfort and sympathy; especially for the relations of a Christian worker connected with our Mohammedan Mission, Calcutta. This convert, who from fear had concealed from his friends the fact of his baptism during a visit to Demerara, has resolved to go amongst them, bravely bearing his Master's standard.

For the servants of missionaries, especially for those connected with our Mohammedan Branch, Calcutta.

For pupils of Miss Hensley, who is on furlough, that the living Word which has been sown in their hearts may take root downward and bear fruit upward during her absence.

## The Editor's Work Basket.

## DRESSED DOLLS PRIZE COMPETITION.

WE give notice of a Doll Exhibition and Prize Competition to be held in Plymouth in the autumn, in aid of the C.E.Z.M.S. We print the list of prizes offered. Particulars of rules will be supplied on application to Miss Anna Barker, Tramore, Dartmouth.

## CLASSIFICATION AND PRIZES.

*Section A.*—MODERN FASHIONS—Ladies', Gentlemen's, Little Girls', Babies'. First Prize, 10s.; Second Prize, 5s.

*Section B.*—COSTUMES OF ALL NATIONS—National Dress of any Country. Prize, 10s.

*Section C.*—PROFESSIONS, TRADES, OCCUPATIONS—Uniforms, *e.g.* Seafaring (Naval or otherwise), Military, Postal, Police, Hospital Nurses, &c. Working Dress of Tradesmen, Artizans, Domestic Servants. First Prize, 10s.; Second Prize, 5s.

*Section D.*—ORIGINAL—Historical, Emblematical, Illustrative of Nursery Rhymes, &c.; or Suggestive Dolls of any Description. Prize, 10s.

*Section E.*—YOUNG PEOPLE'S SECTION—Class I. For Girls under 18. Dressed Dolls of any description. Prize, 10s. Class II. For Girls under 12. Dressed Dolls of any description. Prize, 7s. 6d.

*Section F.*—SCHOOLS' COMPETITION—For Pupils in Board Schools, Industrial Schools, Charity Schools, &c., &c. Dressed Dolls of any description. First Prize, 5s.; Second Prize, 2s. 6d.

*Section G.*—DOLLS FOR INDIA—Class I. The Best set of Fifty Nankeen China Dolls, 6 inches to 9 inches, dressed by Members of a Bible Class, Girls' Club, Y.W.C.A., or G.F.S. Prize, 10s. 6d. N.B.—Ladies' Working Parties are solicited to send in Dolls for Exhibition in this Class, as they are greatly needed by the Society's Missionaries. Class II. For the Best set of Twelve China Dolls contributed by not more than Two persons. Prize, 7s. 6d. For India, China Dolls with black hair are preferred.



## Stories from Mother's Note-books for the Children.

By U. S. O.

### CHAPTER VI.—MORE ABOUT JABALPUR.

**T**HE temples at Jabalpur, some hardly larger than sentry-boxes, are built under trees. There are also *grand* mosques and temples. The other chief buildings are the School of Industry, where the highwaymen called the Thugs<sup>1</sup> are now safely shut up, and spend their days in making tents, carpets, and curtains. Opposite to the School of Industry is the lunatic asylum. Then there is the bazaar, with different streets for sweets, *lotas*, bangles, rice, and dried food, &c.

We asked a carpenter in the afternoon if he could make us a model of a *charpoy*, and then inquired what other furniture there was of which he could make models; he seemed to think it a silly question, for, "What," said he, "can a man need but a bed and a box?" However, we persuaded him at last to make a bullock-cart, and a mill for grinding food.

After settling with the carpenter, we went to look at the Mission tents, which are used in preaching tours in the villages. The missionary has one for himself, and another for his helpers. Tents have a double covering on account of the sun; the inside one is striped and looks very cheerful. When the missionary arrives at a village, he sends for the

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<sup>1</sup> Men whose act of worship was to kill people by strangling.

chief man, and says he has come there to preach the Gospel ; the man makes a *salaam* and says, "All right, great king," and then the police constable goes round and collects the congregation, telling them that they are commanded by the chief man to appear, for the missionary has come to speak about Jesus Christ.

As a rule, people are pleased to hear the good news, and often grass will be provided for the horses, or little presents will be sent, such as eggs or fruit. The missionary always takes out medicine with him, and gives it when it is needed to the Natives ; what they like best is Worcester sauce and quinine. Servants all enjoy the change of camp life, but they feel the cold very much ; in the evening they make a blazing fire, and crouch round it. The missionary said he wished friends in England would send out a store of striped blankets for the use of the servants when they live in tents. The Native clergyman had dinner with us ; he wore a smart, knitted woollen comforter, all colours, so you see if you knit bright comforters, they are useful even in India.

We ended our first happy week in India at the Zenana Mission House ; the dear missionaries had done their best to make the house like home, with pretty chair-backs, little vases, and other odds and ends sent from England. Often when we asked one or another, "What presents do you like sent out for yourselves !" the answer was, "Anything pretty for our rooms, to make our Indian home look a little bit like the old one."

In Aunt Fan's bedroom were all her home photographs, as well as her printing-press, microscope, medical books, and medicine-chest. Then there was the melodeon, which she finds very useful ; it is just the sort of music the Indians enjoy. Aunt Fan's *moonshee*<sup>1</sup> says that he has a very industrious pupil ; he is quite delighted with her beautiful Hindustani copies. Aunt Fan is not wishing to do any medical work at present ; she has, however, had thirty patients. The other day she had a case which puzzled her : a Native came complaining his teeth were all too long and too-loose, and wanting her to make them all tight in his gums. I think this patient would have perplexed a clever dentist ; the man went away much happier for something Aunt Fan found for him, so we must hope it will do him a little good.

In the compound early on Sunday morning there was a great clanging to call us to the early service. The bell was hung on a rope between two

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<sup>1</sup> A Mohammedan teacher.

trees, and was struck with a wooden mallet by the servant of the Indian pastor. All the missionary party sit in the chancel, the Natives in the body of the church, men in the front and women at the back; one who was ill came blanket and all. The women wore clean white *saris*, as much as possible like drawing-room muslin curtains.

It was an interesting service. We seemed well to understand one verse that came in the Second Lesson, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."

The English C.M.S. missionary read prayers, the Native pastor preached. We were told it was a very good sermon, but we did not understand a word, as it was in Urdu. We joined with the Natives in the Communion Service, and thanked God for sending His dear Son to die for us and them, thus making us all one family in Christ Jesus. One of the hymns was, "How sweet the name of Jesus sounds;" the Urdu translation goes well to the English tune.

Sunday-school was held in the church; there were fifteen pupils, nearly all of them children of the Native helpers. The converts are very fond of Bible names, so in the roll-call we heard Abigail, Lydia, Joel, Samuel, and so on. The children were pretty little darlings. They said texts and hymns, and seemed to behave very much like an English class, some coming late, others with lessons unlearned, but most of them were good little things.

There was one dear little body who, in honour of visitors being present, tried to show off, and say her lesson, the Lord's Prayer, better than her best; before very long, Abigail made a slip, then when she broke down, Joel pulled her up roughly and suddenly, whereupon she burst into tears, had to be taken into the verandah, and could not control her sobs. Poor little Abigail, I was sorry for her, and after a time went and fetched her in; she came back very good and sat close to me, her head, thoroughly soaked with cocoa-nut oil, resting on my dress. All the children of Christian parents have their hair neatly plaited and well oiled for Sunday. I tell you the things that make brown children glad and sorry, that you may know how much they are like you; and so you can better understand how to make them happy.

We had Sunday visitors in the afternoon, three wives of Indian teacher, and fourteen children. You will want to know how we kept our guests good for nearly two hours: they were very happy, and at the end of the



time did not like going away. We held a new kind of missionary meeting. Bishop Stuart, who is now in New Zealand, was once a missionary in India, so we showed them his likeness, and a picture of his house, and of the Maori schools in which he is interested, then these same schools in classes, and separate likenesses of some of the girls and boys. We had to go slowly to work; it took a long time to get a new idea into their heads, but when they did understand, they were thoroughly interested. Our kind missionary host acted as interpreter.

The children said texts and hymns, and were rewarded by being allowed to play the musical-box<sup>1</sup>; then they sang some Hindustani and English hymns, such as "There is a fountain filled with blood" and "Hold the fort." After this, native sweets were handed round, and then it was suggested to them that the visit was over.

The next morning Lydia called to show her prizes, given to her at various times, four small dolls sent from England. She has made little necklaces for them, and keeps them very safe and clean in their bed—an old biscuit-tin! I wished all the little girls in England could but see the joy these prizes were to Lydia, I am sure they would try very hard to send as many dolls as possible to the dear little brown mothers who treat them so well and kindly.

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<sup>1</sup> This musical-box was a parting gift from Daisy, Willie, and Mary, who hoped that their father and mother might be cheered by its tunes if they felt lonely when away from England.

(To be continued.)

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## Prize Competition.

### SUBJECT OF SCRIPTURE STUDY FOR JUNE.

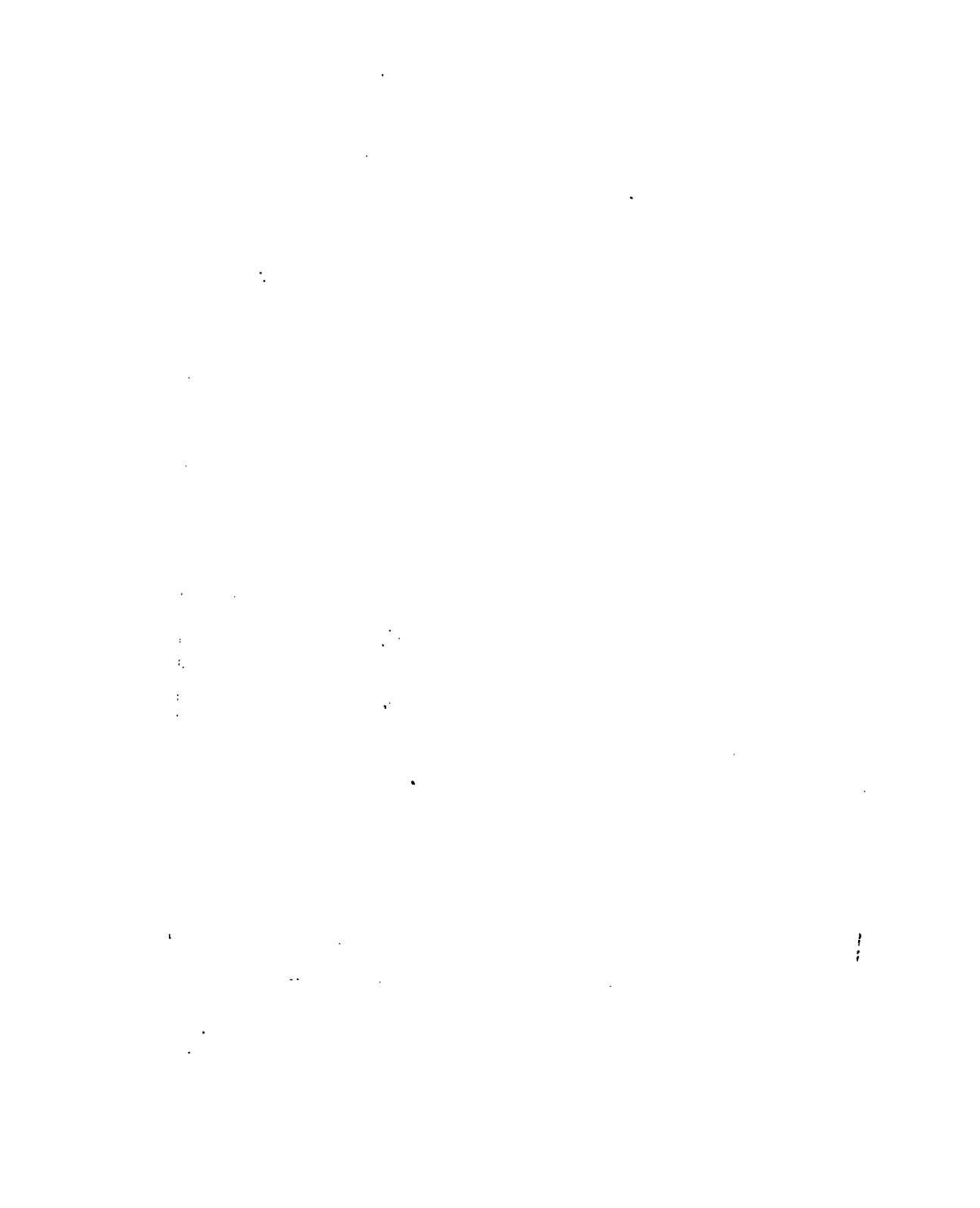
WHAT MAY BE LEARNT FROM THE EPISTLE TO THE ROMANS OF THE WORK OF THE HOLY GHOST IN THE INDIVIDUAL BELIEVER?

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It is open to all who have completed their sixteenth year to compete. A reference Bible (Authorized or Revised version) may be used, but not concordance. Answers should be sent in, marked outside, *Bible Study*, to 9, Salisbury Square, E.C., on or before the first day of the month following that in which the subject is announced. Will competitors give in each case name, age, and address? Receipt of answers will be acknowledged each month by initials.

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Scripture studies for April have been received from:—C. M. R. B., C. M. M., E. M., F. M., L. P., R. M. S., and R. W.





MISS OXLEY AND HINDU PUPILS *See p. 351.*

# INDIA'S WOMEN.



"Now therefore, our God, we thank Thee, and praise Thy glorious Name."  
*1 Chron. xxix. 13.*



**S**UCH were the words with which King David and the people rejoiced, "for that they offered willingly, because with perfect heart they offered willingly to the Lord." And such are the words with which your Committee would preface this Number of INDIA'S WOMEN, on learning that the 6000*l.* required to claim the generous offer made by the Rev. F. E. and Mrs. Wigram had been subscribed by June 30th.

In March, 1892, this offer was first made, and your Committee accepted it with deep thankfulness, and promised to do all in their power to carry out their part of the conditions. The sum required in order to claim the 1000*l.* had not been obtained by December 31st, 1892 (the date originally fixed), but Mr. and Mrs. Wigram kindly volunteered to extend the time to June 30th, 1893. Upwards of 1300*l.* still remained to be collected in May, 1893, when at our Annual Meeting the Rev. R. W. Stewart and Mr. Eugene Stock warmly and eloquently

pleaded our cause with considerable success. At the last moment, the Lord raised up a kind friend who generously offered to make good the balance of the 6000*l.* still remaining on June 30th.

To Mr. and Mrs. Wigram the Committee again tender hearty thanks for the warm sympathy they have always taken in the work of the Society, and for the liberality which has mainly contributed towards placing the finances in the satisfactory condition in which they now are.

The Committee are well aware that their friends and supporters throughout the country have made the raising of this Fund a matter of earnest prayer for many months, and have cheerfully and zealously co-operated with them in obtaining the requisite 6000*l.* To each and all of these also they convey their hearty thanks.

But it is to the Lord Himself they would ascribe all the honour. It is He who has heard our prayers, it is His Arm that has wrought for us, it is His Spirit who has touched the hearts of His servants, to give of their substance to His work. And the Committee invite each one interested in this great work in which we are fellow-labourers to join them in their song of praise: "Now therefore, our God, we thank Thee, and praise Thy glorious Name; for all things come of Thee, and of Thine own have we given Thee."

But is there no need of a word of warning? It is when prosperity shines around, and when in the smoothness of untroubled waters we are in danger of losing our sense of dependence, that the Lord who loves us, more anxiously than ever, cries, "Abide in Me." May we have grace to continue instant in prayer, and press forward, placing no reliance on outward circumstances, but only in the Lord God of hosts!

C. U. AITCHISON, *Chairman of Committee.*

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The principle of sub-division of labour has been illustrated during the work of the past month, when engagements have multiplied and but few missionaries have been available for carrying them out. The following list will serve to show the number of friends to whom we are indebted for keeping up the supply of deputations:—Mrs. Bardsley, Mrs. Greaves, Mrs. Johnson, Mrs. Lloyd, Mrs. Macdonald, and Mrs. Piper, the Misses Bartlett, Blyth, Carey, Clark, Compton, Gedge, Good, Hammond, Harding, Oxley, Rose, Valpy, and Wallinger, as well as the Revs. J. F. Andrews, A. D. C. Clarke, J. P. Hobson, E. Latham, and G. Tonge. We thank

them all most heartily, especially our missionary sisters, some of whom have been called upon to give up far too much of their resting-time so soon coming to an end, and others, recently returned home, who are proving equally ready to meet the demands made upon them at once.

\* \* \*

Miss Carey's programme included visits to many important places, such as Clifton, Hastings, Tunbridge Wells, &c. On June 11th, sermons were preached by the Revs. J. F. Andrews and G. Tonge at four different churches in the neighbourhood of Clifton and Bristol, and on the following day the annual meeting was held at the Victoria Rooms, Clifton, when the Rev. H. Meyer, of Christ Church, took the chair, and Miss Carey addressed an attentive audience of between three and four hundred people, among whom were Bishops Cheetham and Marsden, and several local clergy. Many young people were present, and cards were taken by girls from the Clergy Daughters' School, where the missionary interest is well kept up.

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At Hastings, signs of growth are not wanting. In addition to the usual annual meeting at St. Leonards, which was presided over by the Rev. Foster Pegg, and at which over 15*l.* was collected, a lady opened her drawing-room at Hastings about ten days afterwards, when Miss Carey again spoke; the sum of 5*l.* was raised, and books sold to the amount of 7*s.* 6*d.* This extra meeting was due to the energetic efforts of the D.W.U. Branch Secretary, who hopes that a fresh branch may soon be started for that part of the town.

\* \* \*

In connection with the Tunbridge Wells anniversary, a long-felt want was met by the plan adopted of having an evening meeting for the benefit of those unable to be present at the afternoon one. The opportunity was taken advantage of by about 300, who came to hear Miss Carey at the Y.W.C.A. Institute, and proved their interest by taking cards and buying books.

In Trinity Parish, Sydenham, Miss Carey also had a very hearty meeting. The Vicar, who acted as chairman, showed great missionary interest; the schoolroom was well filled, and nearly 16*l.* was collected.

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At the village of Combe Down, near Bath, Miss Gore has been using her influence to start a C.E.Z. Association. Owing to illness in her family

she was unable to take the first meeting as she had hoped, but Miss Clark, daughter of our Association Secretary for Wilts, kindly filled her place, and a good start was made. The Rev. R. N. Howard acted as chairman; about sixty were present, and president, treasurer, and secretary were enthusiastically proposed and seconded.

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The islands of Guernsey and Jersey have been visited by Mrs. Greaves. In both places, public meetings had been arranged for her, at which she exhibited the lantern slides, and she also gave addresses in two drawing-rooms. She was encouraged by her reception in Jersey, and in Guernsey she gained the promise of a sermon for another year.

\* \* \*

At Hampstead, the annual sale of work was held in the Bickersteth Memorial Hall, on June 7th and 8th: it was opened by Canon Girdlestone and the Rev. G. F. Head. The stalls were presided over by ladies from the neighbourhood, and many of the contents were contributed by friends, such as a case of eau-de-cologne, flowers, and provisions. The D.W.U. branch had an attractive set of wares, furnished by its members, and taken charge of by the secretary. A new feature of the sale this year was the exhibition of our full-sized model of a Bengali Zenana; the furniture for it was purchased in India, and the women are represented by lay-figures in native costume. Miss E. Sandys and Miss Carey gave explanatory talks in the Zenana, which added greatly to the interest of the proceedings. The results of the sale were encouraging; the sum realized, 104*l.*, being an increase on former years.

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At the *General Committee* on Wednesday, July 5th, it was decided that the *Farewell Meeting* for outgoing missionaries should be held on *Thursday*, October 12th, and that the *Town Hall, Kensington*, should be secured for the purpose.

Sanction was given to the appointment of Mrs. Shirt as Assistant Association Secretary for Cambridgeshire, Huntingdonshire, and Bedfordshire, to aid Mrs. Babington in the work of that district.

The following locations have been decided upon for the ladies who are about to be sent out this autumn:—North India: Miss Sibley (Nyhattie), Miss Lawrence (station not definitely fixed); Punjab and Sindh: Miss

Middleton (Narowal), Miss Prance (Karachi), Miss Coverdale and Miss Newnham (Kashmir), Miss Hettie Brooke (Dera Ghazi Khan); South India: Miss Cowell (Sarah Tucker Institution), Miss B. Daniels (Mavelicara), Miss Hopwood (Ootacamund), Miss Max (Palamcottah), Miss Waitt (Trichur); China: Miss Blanche Cooper, Miss Tabberer, Miss Witherby, Miss Barr, and Miss Chambers.

Most of these ladies were introduced to the Committee, and after being addressed by the Chairman, Sir Chas. U. Aitchison, K.C.S.I., and the Clerical Secretary, were commended in prayer to God.

Miss White, who has lately come home from Sukkur, was present, and gave interesting information as to the beginning and progress of the work there and at Shikarpur.

\* \*

We hear with great regret of the death of Mrs. Goodall, who was our first missionary in Japan, and since our withdrawal from this mission-field has been hon. missionary of the C.M.S. After living twenty years in India, where she showed her interest in Zenana Missions, though she was chiefly engaged in work amongst the wives and children of our soldiers, Mrs. Goodall, as a widow, joined Archdeacon and Mrs. Maundrell in Japan, and opened the first Christian girls' school in Kiu-Shiu. She had had ten years of experience when she accepted an invitation to be enrolled on the list of the C.E.Z.M.S. hon. missionaries. Her devotion to her "children" was so great that she would not leave them even to take furlough when urged to do so. For an account of her work, we would refer our readers to *INDIA'S WOMEN*, 1886, May, p. 110, and 1887, January, p. 34.

\* \*

We bespeak a welcome for our sister magazine, *Daybreak*, on its appearance in January in a new form. It will be issued monthly, instead of quarterly, on superior paper, size  $9\frac{5}{8}$  in. by  $7\frac{3}{8}$  in., eight pages, in addition to cover, price  $\frac{1}{3}d$ . We trust our readers will kindly help us to secure its success.

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"THAT great Egyptian people, wisest then of nations, gave to their Spirit of Wisdom the form of a woman, and into her hand for a symbol the weaver's shuttle."—*Ruskin*.



## Pioneers of Women's Foreign Missions.

### II.

MRS. WILSON OF BOMBAY.

BY C. MAUD BATTERSBY, AUTHOR OF "GASPER," &C., &C.

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MARGARET, the second daughter of the Rev. Kenneth Bayne, was born at Greenock in 1795. The quiet, prayerful home-life of her early years did much to prepare the child for the work of the woman. Her mother died in 1811, and the young girl found herself called upon to take charge of the household affairs, and train her younger brothers and sisters. It was a post of deep responsibility and care, but she filled it in a strength not her own, and her after years were hallowed by the remembrance of the death of one little brother, who passed away peacefully from the arms of his tender sister, to those of Him Who loved children, "and put His hands upon them."

Margaret finished her education at Aberdeen, then there followed quiet years of teaching her sisters, and pursuing her own studies. Conscious of her powerful abilities, the love of learning became for awhile all-absorbing; but the death of her beloved father was the means of her laying hold of the only true Anchor of the soul. Some years later, her sister was also taken from the home-circle, to join those who had gone before to the world above. Margaret's deep and tender affections made these losses very painful, but God gives as well as takes away, and a new life now opened before her.

In 1828 she was married to the Rev. John Wilson, who was about to sail for India under the directions of the Scottish Missionary Society. She determined to cast in her lot with him, and give up her life to the service of God in heathen lands. The resolution was not arrived at hastily; Margaret knew that she would be exposed to privations, loneliness, and trials, but with the help of her Saviour and of her dear husband, she was ready to face whatever was in store for her. "I would not give up the thought of going to India," she wrote, "though I was assured it was only going to let my ashes repose under the soil."

The long journey lasted from August to February, but it was over at last, and Bombay reached in safety. Mr. Wilson's first work was to study the Maráthi language, and his wife joined in all his labours and studies,

making herself acquainted with the customs and religions of the people, and preparing in every way for future labours. So rapid was their progress, that they were able to begin regular work in preaching and teaching in November. Mrs. Wilson visited the native women, and induced them to send their daughters to a school which she had organized, and "before three months had expired, she had 53 scholars, and before she had been double that time in Bombay, there were six schools with 120 scholars." Of these Mrs. Wilson took the superintendence, while her husband taught the teachers of eight boys' schools, studied the three native languages, and preached daily, besides writing tracts, and conversing with all who came to him.

In the midst of her duties, Margaret's "heart turned to her English home-circle with an affection so intense it amounted to agony," longing for those dear faces she was never to see again, and trying to trace resemblances to them in the eyes of her baby son, Andrew. Yet she was very happy in the feeling that the Lord's work was growing with wonderful success. Several converts were admitted to the Church, and though some fell away, there was so much faithfulness that the missionaries "thanked God, and took courage."

As time went on, Mr. Wilson found that much good might be done by evangelizing tours through unfrequented places, and in his absence Margaret took full charge of the Mission work in Bombay. The separation was a great trial to her, but, without a thought of self, she cheered her husband by bright, pleasant letters, and scarcely mentioned the ill-health which had begun to try her sorely. When strength failed for active work, she busied herself with writing articles for the home and foreign missionary periodicals, and succeeded in the laborious task of translating part of Rollin's *Ancient History* into Maráthi for the use of her scholars, and also an account of Fulfilment of Prophecy, and prepared letters and devotional works, as well as lighter reading to fill the vacant minds of the Natives with higher and wider thoughts.

A home for poor and destitute girls was her next project, and twenty-three were succoured and taught. Much opposition and many troubles rose from this work, but she was able to meet and conquer all difficulties.

No one who knew her well could help loving the sweet, patient woman, who loved every one. And even in her weakness, she had power to write: "I feel that every increase of occupation brings an increase of happiness.

Had I contemplated at a distance the number and variety of duties which now devolve upon me, I should have been appalled at the prospect ; but instead of lessening, they add greatly to my enjoyment." Would that some of our sisters who sit at home at ease, living only for themselves, might take these words to heart !

In 1832 a whole flood of troubles came to try Mrs. Wilson's faith and patience. Several of her missionary friends had died, two of whom, Mrs. Cooper and Mrs. Mitchell, were very dear to her; and a terrible shock followed in the news of the sudden death of her two beloved sisters, drowned near the Bridge of Allan, while taking a happy walk together on a lovely May morning. No one knew exactly how the accident happened, but Mary and Isabella Bayne had long set their affections on things Above, and the thought that death had not found them unprepared was their sister's greatest comfort in her overwhelming grief.

Heaven was becoming more truly a home to Margaret than earth, since so many of those she loved had passed within the gates, but daily work and daily duties called for action rather than dwelling upon regrets.

Mr. Wilson had felt the hot season try his health so much that he was forced to leave her and seek change and refreshment in an evangelizing tour. His wife "felt in a most solemn manner the nearness of death when her precious husband was laid aside from his labours. The distant prospect of separation was more than she could endure, but God in mercy restored him to her." That mercy gave her strength to meet the trial which came in the loss of her younger boy, Kenneth, a child who had seemed always healthy and happy, and was the delight of her eyes. She did not make the blow heavier by chafing under it, and was brave enough to spare Mr. Wilson for another journey through the Deccan in November of the same year, while she threw herself into work in the schools.

One hundred and seventy-six girls now attended the Mission classes, and much good work was in progress, but hindrances were many and wearying. Several of the teachers ceased to attend, and the little girls were removed from the school for weeks together, in order to earn money for their families. "They could get six pice per day for cutting grass for the bazaar," and the time lost caused them to forget the little they had learned. But, in spite of all difficulty, one by one the stray sheep were admitted into the fold, and though in 1833 Mrs. Wilson was obliged to

send home her boy, Andrew, lest he should follow his little brother, she was content to labour on with her husband, and the "Friend that sticketh closer than a brother."

In her frequent solitariness and ill-health, her pen was a pleasant companion, and she wrote much for the benefit of her dearest work—the School for destitute girls, which now numbered thirty-six regular attendants. Mrs. Graham, a dear friend of Mrs. Wilson, was just arranging to help in teaching, when she was called away to a higher sphere, and died with the tender care of friends around her, and with such joy and rapture in the sense of her Lord's presence that her bright spirit seemed to linger cheerfully amid the sorrowing survivors. Mrs. Wilson cherished her last words, and recorded them for the comfort of others :—"When Mrs. Graham saw me weeping, she took my hand and kissed it, saying, 'I may be present with you sometimes, for you think that the spirits of the just encamp around the saints, and take an interest in all that is going on in this world.' I said, 'Yes, I think it probable,' and the idea seemed to please her."

Mrs. Wilson went from that death-bed to another, where a like hope made smooth the dark river ; the unhealthy season caused many breaks in the little Christian band, but as more and more duties fell to the lot of the frail woman she bravely struggled with them. Two evenings in the week were occupied in prayer-meetings ; the house and compound were filled with children, several of whom were supported and taught at the Wilsons' sole expense ; and a Pandit came daily to help Mrs. Wilson in translating from the Maráthi, and to give her lessons. "My bodily strength is small," she writes ; "oh, let us employ our few remaining days to the praise and glory of God our Saviour."

In 1835 her strength failed so completely that, though she tried to do her work as usual, the doctor's verdict was soon given, "You cannot live long in this climate ; you must go home."

The decision was a bitter trial to her, but something seemed to say that the sacrifice of parting need not be accomplished, her labour would end beside the husband to whom she had been such a true helpmeet. In the midst of other work, she never forgot the household duties which belong to a wife and mother, and all small domestic wheels went smoothly under her care. A terrible feeling of loss fell on all her loved ones when the busy hands at last sank powerless, and Margaret Wilson lay down peacefully on the bed from which she was never to rise again.

A little time was granted her for last words, loving messages to her scholars, directions as to her translations and the carrying on of her work, tender farewells to her boy in the far-off Scottish home ; but soon deadly weakness took from her the power of connected thought, and her mind fastened on the sweet Bible-words which she had loved from childhood. All her work was left in order, nothing filled her thoughts now but prayer, praise, and words of Scripture—her soul fed on them, and though a few clouds came between her and her Saviour, they cleared away, and a purer brightness of peace settled down upon her.

Mr. Wilson watched beside her to the end, and caught her last words, "The Kingdom of the Saviour:" that Kingdom for which she had laboured, received her happy spirit on the Sunday morning of April 19th, 1835. Death had come to her as a friend, and as such she welcomed him. No one heard a word of complaint from her through all the long hours of pain and weariness which led her to the golden gates.

All her scholars, all the teachers and Mission workers came next day to look their last on the peaceful face they loved so well, and the tears of the poor were a nobler acknowledgment of her worth than even the praise for what she had done, which broke from those interested in Mission work all over the world.

Such praise was sweet to the survivors, but far more sweet to Margaret Wilson must have been the "well done" of her Saviour. She knew how feeble are our best efforts in His sight. In the silence of a night before her death, she raised herself to repeat the lines the spirit of which was the keynote of her life—

"Not in mine innocence I trust,  
I bow before Thee in the dust,  
And through my Saviour's blood alone  
I look for mercy at the Throne."

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*Worthy of Imitation.*—St. Thomas', Birmingham, Y.W.C. Association issues a programme for its members with the following paragraph :—

"MISSIONARY WEDNESDAY.—This is the promise we ask you to sign :—'*I will try, God helping me, to consecrate every Wednesday to the Missionary cause. I will try that day to find a Missionary Text in my daily portion, to read some Missionary literature, and to enter one fact or incident in a book kept for the purpose.*'"

## Practical Papers for Home Workers.

### VIII.

#### THE WHEELS OF ORGANIZATION.

“And their appearance and their work was as it were a wheel in the middle of a wheel.”—*Ezek. i. 16.*



IN this mysterious simile, the prophet Ezekiel tried to describe his vision of the accompaniment of the Cherubim—the four living creatures who “ran and returned as . . . the appearance of a flash of lightning.” This figure is suggestive of the organization of our work. So much of it must be the quiet, continuous rolling round and round of the same thing, that there is a danger of its becoming wearisome; yet one secret elixir may be found to save even the hard-working, painstaking Home workers from becoming tired in apparently uninteresting routine—we read that “the wheels were lifted up over against them; for the spirit of the living creature [or of life, margin] was in the wheels.” *Ib.* verse 21.

Too much organization need not be a matter of alarm, so long as the Spirit of Life pervades the whole; it need not, and cannot, become merely mechanical labour, whilst the workers like the Cherubim, every one of them, go “straight forward.”

With this matter once resolved, we can go on to explain what should be the organization of our Home work under the Central Association Secretary.

England, Ireland, and Wales are mapped out into districts, each one under an Association Secretary. Where practicable, these districts are sub-divided into smaller districts, under a District Secretary. Within the districts are Associations, usually parochial, under Local Secretaries. This organization has spread to the Continent, and to Australia and Canada, and will, we trust, extend still farther. Each Number of our Magazine has a list of our Association Secretaries and their districts.

The following paper is from the pen of an experienced, able Association Secretary:—

#### HOW TO WORK A DISTRICT.

The term “district” is comprehensive. It may consist of a rural deanery, such as Stockport, for example, or of a large town with a circle of suburbs, taken in at a radius of so many miles, as in the case of Birmingham, or of a town only, with its several parishes, as Birkenhead. The whole work-

ing of a county, or of a postal district of London, devolves upon the Association Secretary, whose aim it should be to divide the area of work into as many districts as possible, provided she can find suitable Secretaries. The size of the district must be determined by the time the District Secretary can devote to it, the success of the missionary work in the district depending mainly on her efforts.

The happy Association Secretary who is able thus to apportion, perhaps, the greater part of her county to able District Secretaries will be set free from an immense amount of small detail work, and will give her time to the important business of occupying fresh ground.

We come now to the working of a district. This again must be divided. All duties must not fall on the District Secretary. If possible, a President and Treasurer should both be appointed. The President may be able to do little more than give advice, interest, and sympathy, three valuable gifts, to be thankfully accepted. The Treasurer will take charge of all funds, and draw up the balance-sheet for the London or local report.

Each parish should have its Local Secretary, who will collect the funds, arrange meetings, and promote the interest of the Society in every possible way. If the parish be a large one, it should be mapped out, and one or two young collectors should be enlisted, each one taking so many streets and houses.

Work thus divided and subdivided amongst a band of whole-hearted workers cannot but prosper and become widely known.

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These wheels within wheels must be kept well oiled, and above all, the Spirit of Life must fill them. Then they will resemble the wheels of Ezekiel's vision, which he describes as the "colour of a beryl stone"—clear and sparkling, receiving and transmitting the light—and which were at last lost in the wondrous view which caused him to fall on his face—"the appearance of the likeness of the Glory of the Lord."

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**STARTLING FIGURES.**—"There are 33,712 women and girls in India under Christian instruction, and outside these stand the appalling number of 111,332,927 not under instruction, and unable to read or write."—*The Woman's Herald*.



variety is charming, the combination of Mission stations represented in this Number ought to be acceptable. The city of Madras, with its old-established Mission; the fertile centre of the Punjab Village Mission, Ajnala; the dusty but interesting plains of Sindh; Travancore, the garden of South India, and its neighbouring protected State, Trichur—all have contributed despatches.

It is sometimes necessary to offer an apology for the tardy arrival of promised letters—can any be needed for the early appearance of an Annual Letter from Madras? The Hindu work in this third city of our Indian Empire was very clearly explained last year by Miss S. L. Oxley, who described the schools and zenanas under her superintendence in the townships of Black Town, Triplicane, Mylapore, and St. Thomas's Mount. We are indebted to the Rev. H. E. Fox for the photograph of Miss S. L. Oxley giving a lesson to some of her little pupils, which has been reproduced for our frontispiece. Being now at home on furlough, her sister has charge of the Hindu as well as of her own Mohammedan work. Miss E. L. Oxley's pen has drawn two pictures, one showing the condition of Mohammedan women in Madras sixteen years ago, another describing them as they are now. No one can compare them without a glad sense that the leaven of Christianity is working surely, even though to the Christian women, whose energies are devoted to spreading it abroad, its influence may be hidden.



## MADRAS.

**Mohammedan Work.**

BY MISS E. L. OXLEY.

*Changes during Absence.*

On my return from furlough on October 19th, 1892, I found my work going on well under my sister's supervision. Some changes had taken place; the most important being that Miss Scott, my head-assistant for many years, had left, and her place had been supplied by Miss Grace Harvey, who formerly worked under Miss Blandford at Trevandrum. Since then Miss Tallent, the second assistant, has been obliged to resign owing to continued ill-health, and her place has been supplied by Miss Susan Harvey, and I am happy to say that both the sisters are doing good work, one in the schools and one in the zenanas. One of my best teachers had died, and she is much missed, as she was a careful and painstaking teacher as well as a kind and sympathizing woman, and greatly loved by all the scholars and teachers.

The schools had prospered under my sister's management, and the last report of the Inspectress of Girls' Schools is a very encouraging one. It is particularly pleasing to read in her report that the tone of the schools is very good, and that conduct, &c., is excellent. The children did well in the examination, and the teachers were all commended.

*Now and Sixteen Years Ago.*

Naturally, on returning to India I compared the state of things amongst

Mohammedan women at the present time with the condition of affairs when I first arrived sixteen years ago. Then, education was very primitive indeed, and our first girls' schools were on a very small scale, and met with no encouragement from the Mohammedans themselves. Now our schools are large, well attended, and well taught. Our teachers came years ago as little ignorant children from ignorant homes. They have been taught carefully for years, then sent to the Government Normal School for training, and have returned to us, well-trained, valuable teachers, able to support themselves and help their relations, and have become useful, energetic young women. We do indeed feel encouraged as we look at them, and listen to their well-prepared lessons, and see the bright faces of their little pupils, who enjoy the drill and kindergarten, &c., taught sensibly, instead of enduring apathetically the wearisome teaching of the old days.

I was at an examination of Mohammedan women teachers the other day at the Government school, when I was on the board of examiners, and the chairman, or rather chairwoman, said, "I never hoped to see the day when Mohammedan women would teach as these candidates do: only a few years ago no one would have expected such a thing to be possible."

Need I say anything in defence of this plan of secular education? Surely

not. When I first came to India it was terribly disheartening to go into Zenanas to talk to ladies and read to them; they could not understand anything except the simplest stories, and above all they could not give their attention long; they had never learnt to think clearly and connectedly, and attention wandered. With education all is changed. But, alas! much remains to be done, and much need is felt of more workers to follow these young educated women to their own homes, and carry on the education already received. The Bible-lesson will always meet with ready response from those who have attended our school Bible-classes, at a time when prejudices have been hardly formed.

The pupils frequently dread leaving school; when the time comes they often say they really cannot go. "Please come and beg our parents to send us longer," they entreat. It is very sad! In their homes they have nothing to do—really nothing at all, and they feel the time hang more heavily than they can bear. Unless something is done for them, they often relapse into the old state of the ignorance of their mothers and grandmothers, and it is for these old pupils I would plead. Is no one inclined to come and work? We very much require a lady to come and give her time to visiting these dreary homes, where one or more of the inmates is educated, but where the rest of the family are sunk in ignorance and sloth—some one to encourage the old pupils, to improve the state of

things in their homes, and help them to stand firm in the midst of difficulties of which we little dream. I feel it a very serious thing to educate a girl, teach her the Bible, the story of our Saviour's life and death, and then send her home alone to live and die amongst her Mohammedan relatives, with frequently no further help given in her whole life from a Christian friend. We know that our Heavenly Father can work without us, but that does not lessen our responsibility. How much we need more of the Holy Spirit, that we may work harder here, and that more may be constrained in England to come themselves, or to send others in their places! We cannot follow up all our school-children without further help.

We have now three Mohammedan girls' schools, each with a class for infants. We have a higher class this year in each school than in previous years—seven standards in all. Miss Sell comes during the cold weather and helps in teaching the New Testament in all three schools. At present she is helping Miss Ling at Ootacamund. Another lady here kindly volunteers a part of her time, and teaches, while she learns Hindustani; when she knows the language better, she hopes to help in the Bible-lessons.

Our fourth school is industrial, and is for poor ladies and girls, who learn needlework only, and when able to work well are paid daily before leaving in the evening. The distress amongst poor Mohammedan ladies is heartrending, so I thought I would

do what little I could in this way to help a few of them. They are *purdah* women, and many of them belong to good families. The work they do is lovely, and I sell it for the daily expenses. Will any ladies, especially in large towns, undertake to sell a little for me? I can easily send it by post, as being silk and gilt embroidery on cloth, cotton, &c., it does not spoil. I undertake orders for work, and shall gladly give particulars, for our needs are great, and our poor ladies starving.

*In the Mohammedan Zenanas.*

The work in the Zenanas is much the same as in previous years. We feel the want of Bible-women very much; it is impossible to get Christian women of Mohammedan birth here, and the Mohammedans are unwilling to have Hindu Native Christians as teachers in their families. Could we get Bible-women, or afford more English or European helpers, the work could be extended enormously, as numbers of Mohammedans are now anxious to be taught, and we do

long to send teachers into all the houses willing to receive them.

*Beggar Women.*

The class on Sundays for beggar-women continues to increase slightly in numbers, and much interest is shown in the address. It is very touching to see the poor old women crowding into the school-house, so poor, so wretched, and suffering from many diseases—palsy, cancer, leprosy and other complaints. The feeling of responsibility as the words of the Lord Jesus come with great force, "Give ye them to eat," is very great, and would be unbearable did we not remember His further words, "Bring them hither to Me;" and so Sunday after Sunday, the address is given in faith that "His word has still its ancient power."

I have to thank many kind friends in England for presents of dolls and Christmas gifts last year. They all gave great pleasure, and we are looking forward again this year to more dolls from the same and other friends.

*Madras, June 7th, 1893.*

## THE PUNJAB MISSION.

### AJNALA.

Just as we go to press, a kind offer comes to hand for Emmanuel Hospital, Ajnala. A lady who read in our June Number, Miss Hetherington's Annual Letter, describing her work amongst the sick and suffering, promises to be responsible for 2*l.* annually towards the 10*l.* required to support a bed, if four others can be found immediately to undertake to do the same. Our generous correspondent suggests that probably many could help in this way who could not give a larger sum; she quotes the

closing words of Miss Hetherington's letter (June No., p. 274): "Our beds cost 10*l.* a year, and the cots 5*l.*"

Since the arrival of Miss Clay's Annual Letter, telling of the sunshine and shadows which have chased each other over this centre of the Punjab Village Mission, her journal of itineration has come to hand, from which we have permission to print extracts. Of this permission we gladly avail ourselves :—

### *Itinerating Experiences.*

Nearly the whole of February and March has been spent by Miss Tous-saint and myself in itinerating, only four nights during that time having been passed at Ajnala. I am continually struck with the great change that has come over the village people during the last twelve years. Considering that even now many of the outside villages are only visited once a year, and some not even then, it is wonderful that any impression should have been made on them, and that they understand so well our object. One can only attribute it to the fact that the Lord Himself has been working, and praise and magnify Him.

Very various have been our experiences; two or three glimpses at our life will show the friendliness of very different classes, and the widely open doors.

About the middle of January I received a visit from the *Mukhtar*, or agent, of a *Rani* in our district, about eight miles from Ajnala. She is nearly related to the old royal family of the Punjab, and owns about a quarter of the town in her own right. But she is a childless widow, and her nephew, who is now the male head of the family, oppresses her. This seems the real motive of her overtures to me.

She sent to offer rooms, and a piece of land, if I would open a school or dispensary there, and expressed a great wish to see me. The visit could not be arranged at that time, but on February 10th, *Padri* Sadiq, who, accompanied by his men evangelists, was then encamped near us, went over to Ajnala for a few hours, and while he was there the *Rani's* agent and carriage came to fetch me. *Padri* Sadiq told the agent that I was not there, but that he would tell me, and hoped I should pay the visit on the following day. He returned to me in



camp that evening, and I gladly agreed to go, accompanied by Miss Toussaint.

It was rather more than a ten miles' ride, across country, from where we were staying, and on our arrival we found the *Rani's* servants waiting outside the town to take us to her. She was sitting in state on a *charpai* covered with a cloth, which was placed on the roof of the lower storey, just outside her own apartments. Near her *charpai* was spread a country carpet, at one end of which had been placed a chair for me, and a lower seat was afterwards brought for Miss Toussaint. The agent, who seated himself on the ground on the carpet, completed the party.

The *Rani* very soon repeated the offer, and we went down in charge of the agent to see two rooms on the ground-floor beneath us, about twenty and twenty-five feet respectively in length, and fourteen to sixteen in breadth, which would be quite suitable for the purposes of an out-station, should we eventually be able to open one there. One room would do admirably for a dispensary, the other would serve the purpose of a rest-house, affording, with a little adaptation, temporary accommodation for English workers.

The bit of land offered was close by within the enclosure, but too low and shut in for building on, even if we could ensure permanency, and tenure would be dependent on the life of the old lady. We returned to her, and with many thanks and civilities explained that we could not do anything *at present*, but that I hoped eventually

we might be able to open a weekly dispensary, or, if not, that a doctor *Sahib* from Amritsar might, and that I would speak to the missionaries about it. This did not satisfy her; she wanted *us* to come and *live* there, and make it "*abadi*," like Ajnala; in fact, to have a regular settlement there. Turning to me, she said, "Just as a banyan-tree, in the hot weather, is a place of shelter to many, so are you for us a refuge in trouble." Poor thing! How one longed for her to know Him Who alone can give true comfort and rest! We had a nice time with her, telling her of the one only Saviour, and of the parable of the Good Shepherd, of which I had a large picture.

Most of her old castle is in ruins, but we were shown a very large courtyard, round which there was accommodation for a large number of Native troops. Miss Toussaint thinks about 2000 could be accommodated. It must formerly have been a strong place.

We were afterwards regaled with Kashmiri tea, as sweet as syrup, and then the *Rani* sent us away in her own carriage. It was a four-wheeled vehicle, drawn by two mules, and notwithstanding its damaged spring seats and ancient appearance, far more comfortable than the *ekka* on which we should have otherwise travelled, and we were very thankful.

At 11 a.m. the Christian men on the place and Miss Toussaint and I met just outside the tent for morning service, and intended to have had another at four o'clock, with preaching, for any outsiders who might come. Long before that hour, however, the clouds

became very threatening, and Miss Toussaint inquired whether there was any available shelter at hand. This led to an invitation from a *faqir*, so we went to see what accommodation he could offer us. I give his words, from Miss Toussaint's memory:—  
 "Here are the two houses, one in which the old *faqir* lived, and one in which I myself live. The one in which the *Baba* (old man) lived has his bed and his crown (a peculiar cap),

which are dusted and brushed, and to which we say, '*salām*.' No one goes in except for that. It is holy ground, but you can go in, as you yourselves are holy, and you will not pollute the room. It will not hurt if you bring your *charpai* to the side of the *Baba's*."

His daughter, who was there, remarked, "No one dare put a shoe within an inch of the threshold;" but he replied, "Oh, but these people are different."

### THE SINDH MISSION.

From the Punjab to Sindh is a descent from the verdant land of the "five rivers" to dry, dusty plains. Sindh has, however, many advantages. The intercourse through its seaports with the Western world has been the means of a tide of Western ideas flowing in, so that in its cities women are more accessible, and women's education is more in favour, than in many parts of India. Our stations are Karachi, Hyderabad, Sukkur, and Shikarpur; the two last are sister stations, both built on the Indus. From Hyderabad, which also stands on this noble river, we have no despatches. Miss Compton, who opened dispensary work here six years ago, and has carried it on earnestly ever since, is now at home, and Miss Webb is on sick-leave. Miss Condon and Miss Dawson write from Karachi, where they are maintaining the work whilst Miss Carey is absent on furlough and Miss Currie on sick-leave.

### Karachi Zenana Mission, 1892.

BY MISS CONDON.

Although very short-handed all the year, two of our number, Miss Carey and Miss Currie, being at home, all the existing work has been maintained, and a new school, and district to be visited in connection with it, added to our responsibilities. This school was begun last April, and, after many ups and downs, is now established, has passed its first examination and earned a fair grant. During the

eleven months of its existence it has been to us the object of much care and interest. It is delightful to be able to bring many new children under Bible and Christian teaching, and to notice day by day how their minds open and they are better able to take in the meaning of what they are taught. For this school and district we have been able to secure another assistant, Miss Troyal, who for some

months studied Gujarati at her own home, and then joined us in January. We find it works well to concentrate our influence and to visit and keep in touch with the relatives of the school-children.

We have now a school in the five principal Native centres, in each one of which many workers would find plenty to do, were they only available. Our great difficulty is house accommodation. It is no easy matter to make out the necessary room for our workers; but we look forward hopefully to having a Zenana Mission Home not merely a house from which, as at present, we could be turned out at a month's notice, and we are indeed most grateful to the Committee for taking our needs into consideration.

The year under review was a peculiarly trying one, remarkable for excessive heat, the heaviest rainfall, and the worst outbreak of cholera that has been in Karachi for many years. It was a time of much anxiety, but though sickness and death were all around, the promise did not fail, and no evil came nigh our dwelling. Most of the schools had to be closed for some weeks, and though we wearied to know how it fared with the children, we had no means of finding out, for they were kept shut up in their houses, and we could not go to see them. When the city became a little healthy, we gathered them together again, and most thankful we were to find only two missing—little ones who loved their Bible lesson, and, it may be, were taken from evil to come.

#### *The Schools.*

Immediately after reopening, the annual examinations took place, and though under the disadvantage of being away from school for some weeks, the children did well, and earned very substantial grants. The Runchore school earned Rs. 60 more than we could draw, as the expenses did not amount to the required two-thirds.

About ten days ago we received an application, signed by thirty Native gentlemen, begging that a school might be opened for their daughters near the quarter where they live. This we are not at present able to do, but have promised to remove our present Marathi school to a more central position. A Native merchant has said that he will build us two large upper rooms in the required place, and when they are ready we shall hope to move the school into them. As was mentioned on a former occasion, ours is the only school for Marathi girls in Karachi; the Jews here are for the most part Marathi-speaking, and we have about twenty Jewish girls in this school at present.

#### *In the Zenanas.*

Secular instruction is almost wholly confined to the schools; the women receive Bible instruction only, and very eager and clamorous they are to be visited more frequently. The Gujarati women are very accessible, there is no difficulty in getting a number together to listen to the Bible. Usually they will send out and call their relatives and neighbours in to

hear "the Book" read. Often a woman will say, "I was eating when I heard you were here, but I left my food to come and hear about God."

Some very decided tokens of individual blessing came under notice during the year. One was that of a well-to-do, intelligent woman, named Gunja, who had come from the Native State of Kattyawar to visit a relation. She happened to come into a house where Mrs. O'Connor was reading to the women, and sat down to listen. She very soon became deeply interested; she said she had been a long time seeking to know about God, and begged that she might be taught every day about Him, as she would soon have to go away. She was visited daily, and seemed quickly to grasp the truth of the Bible. She felt the burden of sin, and after a time fully confessed her belief in the Lord Jesus Christ as her Saviour. She had been very unhappy because her children had all died, and her husband married another wife. In her own words, she said, "I was always fretting about my husband and children; but now I have found peace and am happy. I was like one tied with cords I could not undo, or like one shut up in a room without any way of escape; but now I am free, my one desire is to serve God and to wait for that place He has prepared for them that believe on Him."

When Gunja realized that God was her Father, and that she could go to Him and tell Him all her sorrows and cares, she used to rise very early

before the others were awake, that she might have a quiet time to pray. She was able to read, and we gave her a Testament. After this, a woman said to her, "Are you not going to hear the Brahmins read?" Gunja replied, "No; I have got something better in this book. I have done with idols, and believe only in God and Jesus Christ His Son."

Another woman, hearing this, said to Miss O'Connor, "Won't you give me a book, too? I am going to my country. My son is at the Mission-school and has learned about Jesus; he will read it to me."

There is noticeable amongst the Karachi women a greater sense of their own ignorance, and a desire for better things for their children. The mother of one schoolgirl said one day, "Teach my daughter well, and make her wise and clever. I don't want her to be like me. We poor women are like animals, without knowledge or understanding; but"—pointing to a lamp—"that lamp will not burn unless it is trimmed, and how can we learn without a teacher?"

There are open doors on all sides, and very distressing it is day after day to have to refuse invitations to "come in and read to us." We are looking forward anxiously to the autumn, which we hope will bring reinforcements. Miss Carey will receive a very loving welcome, not only from all her fellow-workers, but from many friends, Native and European.

Mrs. Ghose has continued to give



a portion of her time to visiting Mohammedan and other Urdu-speaking families. She is much encouraged in her work, and some who at first were bitterly opposed to the Bible are now attentive listeners.

#### *The Prize-giving.*

The prize-giving was a very delightful day, both to the children and ourselves. The children from our five schools were present, and well filled all the class-rooms of the C.M.S. Boys' School, lent to us again for the occasion by the Rev. W. Abigail. Our friends at home *did* remember us very liberally, and sent an abundant supply of dolls, work-boxes, fitted bags, jackets, and various other suitable gifts. Many English ladies were present to give away the gifts and to look on. One lady remarked that it was the most interesting sight she had ever seen: Marathis, Sindhis, and Gujeratis, all with different dress, physique, and language, but all equally happy; there was not a dissatisfied face amongst the large number present. We most warmly thank the

many friends at home who have given us all this pleasure, and we would also thank the different working-parties who made such beautiful things for sale, thus enabling us to carry on and extend the Lord's work during another year without having a burden of care on our mind with regard to funds.

#### *The Sale of Work.*

The annual sale was, as usual, very successfully carried out by the English ladies of the station, to whom we are much indebted for continued practical help and sympathy. The lady who presided over the refreshment-stall took all trouble off our hands, and only left us the pleasing duty of receiving the proceeds. Several old and valued friends have left the station; but now after seven and a half years' experience of our countrywomen in Karachi, we are not afraid but that we shall find new ones ready to help as soon as they understand our needs. Therefore we thank God, take courage, and go forward.

*Karachi, April 29th, 1893.*

### The Trivial Round.

By MISS DAWSON.

What *shall* I write so as to interest people at home? Day by day, the work is just the same—it is still the "trivial round, the common task," as at home, only in different climate and surroundings. However, I am assured that to workers at home, a despatch from the front is sure to be interesting even if it be *nothing new*!

The summer of 1892 we shall not soon forget, for rain, heat, and cholera made work difficult. It was very sad to hear the piteous wailing for the dead coming up from the city, which told us of souls passing from this world without "the blessed hope of eternal life." Then, too, our school was closed, and our thoughts day by day

were with the children. We could but give them into God's safe keeping and wait the time for reopening school.

A week after reopening, news came that H., one of our elder girls, was ill from cholera; in a few hours she passed away. She had been in school some time, and Miss Ghose said was one who had changed completely. When she first came she was untruthful and passionate, but month by month the leaven of Christian teaching and influence was quietly doing its work, until a short time before her death it was said, "Oh, H. never now tells lies or gets into passions." She was to have been married into a family where I feared she would have been unhappy, so we feel God took care of her, though not in the way *we* thought of. In her childish way she loved the Saviour, and the Bible-lesson was to her a pleasure. Even if she could not stay in school for the whole time, at the Bible-lesson hour she was sure to come; and though we miss her bright face, we can thank God that those wonderful words of life, "Whosoever believeth," extend to these little ones.

I often wish that our friends at home could pay us a visit, and see how busy these young folks are with lessons, for I think it would be a surprise, especially if they liked to ask them questions in geography, &c. My hour in school I always enjoy, though it is not always an easy one, particularly when it is my turn to take twenty-eight or twenty-nine of the lower standards for their Bible lesson,

for they are very lively and mischievous—quite capable of playing tricks on their neighbours, and looking innocent all the time. Texts and hymns they learn very quickly, and the chief stories in the Bible they remember nicely. Of course with the elder ones, more practical lessons can be given; their interest in the Old Testament stories is wonderful. Perhaps the history of Dagon falling before the Ark of God has impressed them more than any. One said in a most disdainful way, "He *must* have been a great god to fall down and break! The gods our relations worship are no better—only stone." "Are not your relations' gods yours?" I asked the girl.

"Oh, no!" she said, "I only pray to the Lord Jesus."

There is a great advance in this detestation of idol-worship; they are really ashamed of having to go to the temples. Only last week a mother fetched her girl to go to the sea to worship. As they were leaving the room, a whisper (rather a loud one) was heard, "P. is going to do idol-worship." Half an hour later and P. is in her place, quietly remarking, "I said I *would not go*, and they could not *make me go*." Can you not understand that as these young people *do* as they like, they also *think* as they like? and then see the responsibility laid on us to guide those thoughts into right ways!

We cannot over-value such influence as Miss Ghose has over the girls—an influence which finds its way into the houses through the children. Some

of our bigger girls are to be married in July. One, D., is going far away to a village in which no sound of the Gospel is heard. Her grandmother says, "Before D. went to school she was idle, dirty, and told lies; now she is good and truthful." It may be that she is to be used to take the simple knowledge of God into her new home. Will you pray that it may be so?

I must say one word about the infants before I mention the house-visiting. We have now a class of fifty-eight, who are still nicely taught by Mary—teacher and children being fond of each other. It requires tact, energy, and patience, for their ages vary from three to seven. Some are quite babies, with pretty round faces; some old-fashioned-looking creatures; some fully dressed in silk, and others in tiny muslin skirts. They quite unconsciously prepare the way for us in the houses, even teaching the hymns learnt at school to mothers and sisters. I must add our thanks for the prizes, giving such pleasure to all. This year, owing to the extra dolls from Redditch, Driffild, and Scarborough, we had one for *each child*; we sent the little girls home very happy, each one clasping the coveted English dolly in her arms.

#### *Zenana Visiting.*

Now I must give a few details of the Zenana visiting, which is carried on in the Hindu quarter of the city, for as yet we have had no spare worker to begin work amongst Mohammedans; nor have we been able to

touch the little settlements just outside the city, where the women are so ready and anxious to be taught. Miss Green devotes the whole of her time to Zenana visiting, going from house to house teaching reading or writing, and sometimes wool-work, but in *all houses* giving a Bible-lesson, which she finds as a rule is enjoyed.

We have been much interested in a widow who seemed to be taking in the truth set before her week by week, but she has had an attack of small-pox, which has resulted in three hideous red idols being put on the wall, to propitiate the goddess of small-pox. She confesses they can do her no good, but—"it is our custom." So tied and bound are they by these things, it seems sometimes as if they could never break free. Again and again as we come face to face with such facts, we feel the children are to be the leaven in the houses and the city. In many of our houses we have nice little wives of ten and eleven years old, who eagerly look for our weekly visit. As they sit close beside us, perhaps on the floor, or, if we are clever enough to manage it, cross-legged in a swinging cot, their faces brighten as they choose their favourite hymn learnt in school. As they talk of their dear *Ustadin* (Miss Ghose), how they want to see her, or as eagerly they tell that on such and such a day they are going to their mothers' house, our heart warms towards them, and prayers go up that before the customs, practised all round them, become habits, we may win them to Christ.

Oh, those customs ! They are indeed iron bands. I don't think any of us can really understand what a hold they have over the *older* women. Take, for instance, giving to the Brahmins for the dead. A few days ago these men were the happy recipients of shoes and umbrellas, to protect the departed during the coming heat. I asked one of the women if those she had given had reached her relation. With a laugh she answered, "Oh, no ! They are walking about Karachi and never will go anywhere else ; but we all give, it is our custom." This is only a proof of how their faith is beginning to wane with regard to these things. God grant it may soon altogether vanish !

In one house, great interest was roused by my reading of those in heaven neither hungering nor thirsting any more. The daughter-in-law exclaimed, "*Can it be true ?* If it is, there is no need to feed Brahmins. Yours is a wonderful Book !" This girl is an attentive pupil, and I hope is remembering what we teach her. Miss Green speaks of another such young girl as being hungry to hear the Bible.

With English ideas of district visiting, you cannot understand our difficulties, or how sometimes we may go to four or five houses before we find any one to listen. In the midst of a Bible lesson, a few neighbours will come in to *look* at the *Madam Sahib*, discuss her age, clothes, &c., &c., which is rather trying to a person not very fluent in a strange tongue.

The difference between houses regularly visited and those that are not, is striking, even to us, and is noticed by men in the city. One Native gentleman, speaking of that most horrid, perhaps, of all the festivals—"the *Holi*"—said, "The quietest part of the city was the one in which your school is, and where you visit ; the women and girls there took little or no part in the old way of keeping this feast." This testimony, given unasked, is worth a great deal, and I think for this we may be thankful.

During the past year three of our women have died, and another young girl is slowly fading away in consumption. Now she is too ill to be taught, too breathless to speak ; all we can do is to repeat a text which will remind her of former lessons. As we stand by her side, who can tell what hopes and prayers are in the missionaries' hearts—knowing as we do the precious fact that a single look at the Crucified One means life ? As you think of these Sindhi women, hundreds of whom die without the knowledge of God ; as you read of the Master speaking of "*the other sheep*" who are to be brought into His fold,—does not it stir your heart to ask, What am I doing for Him ? How is it English women are only sent forth by *tens* ? May God hasten the time when the eager cry shall go up from the hearts of *hundreds*, as a mighty wave to the throne of God, "Here am I, send me" !

Karachi, April 25th, 1893.

## SUKKUR AND SHIKARPUR.

Our first Annual Letter from Sukkur is not written from the burning, dusty plains of Sindh, but from the steamship *Locksley Hall*, which has borne Miss White, the senior missionary, safely to our shores. Last year Miss White was nearly driven home by sickness. When Miss Brook was suddenly obliged to leave on medical orders, Miss Gordon being also invalided, Miss White remained for a time the only missionary at the station. Miss Ellie Dawe went out last autumn to join Miss Gordon in the charge of the Dispensary, both having had some medical training. These two missionaries have now the whole responsibility of a work that has grown with great rapidity.

## Zenana and School Work.

BY MISS WHITE.

*SS. Locksley Hall, June, 1893.*

About this time twelve months ago, we said good-bye to Miss Brook, who was ordered home on account of her health; we knew it was our Father's will to take her home for a time, so we looked to Him, and He helped us, as He ever does those who trust Him.

We have lost a true friend and sympathizer in the death of Mr. Gobinbuskh, a Native gentleman. He was most kind in helping us to start the Girls' School; it was always a great pleasure to him to help the Mission work in any way he could. He was one of those who gladly listened to the Gospel message, and I have seen him often deeply affected by it. Mr. Cotton visited him often, but it was always, "Yes, I mean to become a Christian before I die."

I was so sorry I could not visit him during his illness; his wife being from home at the time, made it impossible. He sent messages to me by the Native pastor to pray for him.

It was one of the saddest sights I have ever witnessed to see the poor wife after his death. They were devoted to each other. Their married life was, I think, the only instance that I have seen of Eastern life in any way resembling that of our own English home. Now, poor thing, the widow is living in a most wretched state, everything taken from her. If my pen could only draw a true picture of her for my English sisters, I think some would be constrained to come over and help us to witness for Jesus of His saving power. He means us to be channels of blessing, if we are willing to be wholly given up that He may cleanse us and fit us for His service.

At the beginning of the New Year, the Lord saw fit to call home our loved and much valued fellow-worker, Mrs. Flynn; but she "being dead yet speaketh," for her life was a power, not only amongst our Native sisters, but amongst her own friends. When the women whom she visited heard she

was gone, they cried, and for some days, the husbands said, they would not eat their food. It may be truly said of Mrs. Flynn that whatever she found to do, she "did it heartily, as unto the Lord."

Miss Ghose, the medical assistant, was also very ill at the time of Mrs. Flynn's death, and for some days we were most anxious about her; the Lord raised her up, but she had to go away for some months. We are expecting her to return this month.

Miss Dawe has been keeping on the work at Shikarpur during her absence, but as I am on my way home for six months, we thought it wise to shut one dispensary for the time, as Miss Dawe will come into Sukkur to be with Miss Gordon.

One or two of the girls in our school at Rohri have had to suffer for Christ's sake; the Bibles they so much prized were taken from them, or they had to return them to us and discontinue coming to school. Will friends unite with us in prayer for those dear children?

The work at Shikarpur has grown wonderfully; the dispensary and school are a great boon. The Government Inspector is most anxious to have the schools under Government, but as the Lord has sent us the money to carry them on without Government grants, we go forward in His strength, for we want, above all, the time for Bible-teaching.

The house-to-house visiting is hopeful and encouraging: though some of the women are most careless, some,

we believe, are looking to Jesus. May they have grace and strength given them to come out and confess Him in baptism!

Miss Gordon will give an account of medical work. I will only add that the work here has been carried on through the kindness of Mr. and Mrs. Jacob, the Judge and his wife, who are most liberal supporters of the Mission, and we always find a welcome whenever we go to them. Indeed, all our European friends are most kind to us personally, and are willing helpers of the Mission. November 5th was the second birthday of the little son of Mr. and Mrs. Jacob; they thought he could not spend it better than by making others happy, so he gave a Christmas-tree to the Native girls attending the Mission-school. It was laden with beautiful presents for each child. The dear little man gave them away himself, Mr. Redman cutting them down and handing them to him. It was very nice that Mr. and Mrs. Redman happened to be there at the time.

There was "Hip, hip, hurrah! for the *Chota Judge Sahib*," and all went away rejoicing and happy. As I saw the dear little boy giving the children their presents, I pictured him one day, if it is the Lord's will, going forth sowing the seed of eternal life. Truly it may be said of him that from a child he has known the Holy Scriptures. Will our friends pray specially for Sukkur and Shikarpur, and the dear sisters there, holding the fort short-handed, that wisdom and strength may be given them?

**The Medical Work.**

BY MISS EMILY GORDON.

I feel inclined to begin with the exclamation, "Poor Sukkur!" Not that I want any one to be discouraged, but rather desire to stir up some to come forward and help to fill the vacant posts.

We have had heavy losses amongst our small party of workers almost ever since I came out, a year and five months ago, and our hearts had well-nigh fainted were we not assured that "the Lord reigneth" and "doeth all things well."

Our last loss has only just occurred. On Saturday, May 6th, our dear head, Miss White, left us for England on sick-leave. She has held on bravely often through much weakness; but at length, feeling it is the Lord's will, she has followed the doctor's advice and really gone. It is rather in trembling that we entertain the hope to welcome her back in the autumn. Still we know the Lord will provide in His own way and time.

I have begun with the last break in our ranks, perhaps because of its recentness and consequent freshness in our minds and hearts, but must now go back to about a year ago.

It was then that Miss Brook was invalided home, leaving me in charge of the dispensary here. I felt it a great responsibility to be laid upon me so soon after coming out, but the Lord gave grace and wisdom for each day's need, and I had an efficient helper in Mrs. Phillips, a Native worker, to whom Miss Brook had

taught dispensing; she was also able to interpret for me. The number of patients, too, who came soon after I took charge was very low, owing to the cholera; for the poor victims of this disease will not try European medicine, they think it is just given to "kill them off quick;" and besides that, more than half the city fled from fright, leaving a most desolate appearance to the place.

In July the numbers attending began again to increase, and in August and September the average daily attendance was fifty-five.

I was not able to do much visiting in the houses, as I had to give as much time as possible to the study of the language. It was, in fact, just "holding the fort" in the absence of dear Miss Brook, whom we do hope to welcome back this autumn.

Perhaps it may interest some readers to hear a few details of some of the patients visited.

In September, about a fortnight before going for my holiday to the hills, I was called to a Mohammedan priestess in "Old" Sukkur, a detached portion of the city. She was suffering from a dreadful sore in the middle of her back: at first we went twice a day to dress it, and then for a long time after I had gone, Miss White kindly went or sent Mrs. Phillips (the pastor's wife) with the Bible-woman, Thain. Happily the patient and her friends were willing to persevere in our treatment, and the case was suc-

cessful. This gained for us many other patients among the women of the surrounding houses, and we had to pay our visits with a bag full of medicine; and the women were very grateful, specially the priestess herself. She was a particularly nice woman. She has abstained from marrying, thinking it right to do so on account of her religious duties, one of which is to read the Koran to the many women who flock round her.

She greeted me most warmly on my return from the hills, and was proud to show the "*healed sore*." Some time in January, Miss White and I went with a basket of dolls to give to all our friends the patients, as a little Christmas gift; they were very pleased. It is quite funny to see grown-up women as delighted to have a doll as little children are in England; but they do not appreciate the charm of having a doll that "*undresses*;" they would be afraid to venture to take off the clothes, for they would not know in what order to put them on again! It would, I am sure, be quite ludicrous to see how it would be done.

There is one Bengali family here in which I have been very interested. The little wives (about fifteen and seventeen years old) of the two brothers were learning to read English with Mrs. Flynn, who was taken "*Home*" on January 6th, leaving us one less to carry on the Master's work in this corner of His vineyard. (This is another of the heavy losses to which I have referred.) The little Bengali wives could repeat in English four or five simple texts, but I hardly

know if they took in the meaning of the words. They were delighted to bring their "*Primer*" and read me the little sentences they had learnt, to show how they were progressing, and they were most loving little creatures. Lately one of them, the mother of two little girls, died of consumption; the little motherless ones are well cared for by the old *Sas* (the father's mother), but it is sad to think of their young mother being taken when she had had so little opportunity of hearing the Gospel story. I fear she had not grasped the way of salvation, for Mrs. Flynn had been working in Shikarpur the last four months before her death. I did so long to be able to talk to them, but I could not speak Bengali. The sister, who is still living, has only just come back from a long visit to her home people, so I have not seen her since before I went away to the hills.

The husbands are very nice men. I have had two or three talks with the one who is now a widower; he bought a Bible (English) and reads it. Once he said to me he did not believe in his own religion, he knew it was false, and he thinks the life of Christ most beautiful. Do pray for him and his brother (who also bought a Bible), that the light of the Holy Spirit may shine upon the Word and give light to their souls.

One morning about six weeks ago, Miss White and I went over to Rohri, a part of Sukkur which is on the opposite side of the noble river Indus. After some wandering about, Miss White managed to find a house which



she and Miss Brook had often visited in days gone by. A nice little boy, who remembered Miss White quite well, greeted us most politely, and talked English beautifully. Miss White asked about the special pupil she hoped to find, "Puni" by name; she was not there, but had gone to her husband's house. The little boy said he could not fetch her then, but if we came some other morning he would take us to her new home. We left a Sindhi hymn-book for Puni with some of her relatives.

In about a fortnight we went again, and, to our joy, as we entered the house, we saw Puni herself, and her sister. But instead of coming forward to greet Miss White (they had not seen me before), they looked frightened and beckoned to us to follow them into an inner room.

Poor Puni! she could not get calm; her eyes were all the time wandering round on all sides, watching eagerly lest any one should appear who might report our visit to her husband, who, she said, would beat her terribly did he know we had come. She looked like a poor hunted deer, but when she could for a moment forget her terror, she had such a sweet face. She inquired lovingly for Miss Brook, and after a time we got her and the sister to listen while we explained the "Wordless Book;" they understood all perfectly, and drank in the words in spite of their fear. Then I opened my Sindhi Testament, and turned to one of the passages explaining the Wordless Book, and after I had read two or three

lines, Puni took it out of my hands eagerly, and read two or three lines herself; but again fear overcame her, and she shut it quickly and made me put it away.

Oh! how we felt for those two dear girls who *longed* for the Words of Life, but all the time dreaded a beating from their husbands should they get to know we had come with our Christian book. The saddest part is that they told us it would be no use to come again; that very day was the last on which they would be allowed out from their husbands' home, and they dared not let us venture to *that* house. So we can only entrust them to the Lord's keeping, pleading that He will reveal Himself to them by His Holy Spirit, and Himself be their teacher. Will all who read about dear Puni pray earnestly for her and her sister?

About Shikarpur I fear I can write nothing. Our Native medical assistant, Miss Ghose, did the dispensary work last year, and had high numbers almost all the time it was open. Since the Christmas holiday, for which she and the others came in to Sukkur, she has been ill. We nursed her here for about three weeks, and then the doctor sent her to her home in the Punjab: only the other day we got a letter from her saying she was quite well now, and hoped to come back the middle of this month (May). Meantime, however, we have been obliged to close the medical work at Shikarpur. Miss Dawe, whom we welcomed from England last November, had been keeping open the dis-

pensary from the end of January to the end of April; but when Miss White had to go home we decided that we could only keep on the Sukkur work, for a time at least. We are glad to be able to say that a Lady Dufferin Hospital and Dispensary have lately been opened in Shikarpur, so the poor women will not be without bodily relief; but who is to care for their souls' welfare?

Is it not sad we should have to speak of "*closing* work" for want of workers? Again let me plead that some one will take pity on poor Sukkur and Shikarpur, and come to the help of the Lord against the mighty.

Before I close I would heartily thank all the kind friends who helped to provide the Christmas gifts for our pupils and friends. Will each one kindly accept these thanks, as we missionaries have very little time for writing letters to each donor?

And may I ask you all to pray that special grace and wisdom may be given me for this new position of responsibility—that I may *realize* that precious word, "As thy day, so shall thy strength be"? And may you all have joy in the thought that you are "helping together by prayer"!

*Sukkur, May 9th, 1893.*

## TRAVANCORE.

### LETTER FROM MISS BELL (*Local Secretaries' Substitute*).

The writer of the following letter, Miss Bell, who sailed last autumn to join Miss Blandford at Trevandrum, was chosen as our Local Secretaries' "Substitute for Foreign Service." Miss MacGregor, 17, Gunterstone Road, West Kensington, at whose suggestion many of our Local Secretaries united in undertaking the support of a missionary, acts as Hon. Sec. for the Fund, and will gladly receive donations or subscriptions towards it.

*Trevandrum, Travancore, S. India,*  
*Feb. 14th, 1893.*

My journey from Tinnevely to this place was by "transit," or *bandy*, drawn by a pair of bullocks, for there is no railway between these two places—in fact there is no railway in Travancore, although there is a *talk* now of constructing one. After a very happy week spent at the *Sarah Tucker Institution*, with the ladies

there, who made me feel quite at home, I started one afternoon (Thursday) at 4.30, with a trustworthy servant, who was sent to look after me and my wants, and could speak English. He had to see that I had plenty of straw and a mattress in this curious conveyance, which, like all others, had no springs. They are like large sausages on two wheels, with four windows; the entrance is really only

a little larger than a window, and through this, by standing on a chair, you spring in head-foremost. It was a new way of travelling to me. How we jogged along ! Some say, when they are travelling by bandy, they feel as ill as when they are on board ship ; but I am thankful to say I had no such sensations.

I was told beforehand to resign myself to all provocations, and that this experience would be a good way of testing my patience, for the bullocks, which would be first-class ones reserved for Europeans, would go at the not-over-quick pace of five or six miles an hour, sometimes even more slowly ! Then there would be constant stoppages, and even if the men took half an hour to change the bullocks, I was not to mind, but to give them the credit that they tried to make haste ! How different from the way we travel in dear Old England !

In this slow but sure way we proceeded till about 9.30 the next morning, when we reached Nagercoil, the "half-way" resting place. As I wished to see some missionaries and their work at Nagercoil, I was told to go there first, before going on to the "Travellers' Bungalow." I took this advice, but they very kindly made me remain with them, and a very happy day I spent. At 4 p.m. I left them, arriving here about 9.20 the next morning. I managed to get some snatches of sleep, for which I felt very thankful. The fireflies in some parts during the second night's transit were beautiful, and when going through one of the Travancore passes, the place looked

like Fairyland ! Thousands of these light-bearers danced about the branches of the trees.

Travancore is a very beautiful State, and the little I have seen of it has satisfied me. The Hills looked lovely, and from some points of Trevandrum we can see them very distinctly, even from the beach. This house is built on a small hill, one of the many of Trevandrum. It is such a charming spot, and the way in which the house is built reminds me, as it has others, of a country rectory. The roads are very pretty, and there are many lanes and banks resembling some we see at home. The entrance into Trevandrum is very lovely and wild, for the vegetation is rich and quite tropical.

I arrived here on a Saturday, and was glad of a sweet Sabbath's rest the next day. Miss Blandford and Miss Chettle, as well as the missionaries in Tinnevely, gave me a warm welcome, and made me feel one of them at once.

On the following Tuesday I went down to the Fort School after my breakfast, which was at 10.30, for our *munshis* do not leave us till ten o'clock. Miss Blandford helps at the Fort School ; she goes early in the morning and breakfasts there. We had to act as examiners in this school ; everything was done in true English style. There are, I think, about 147 children on the roll, and seventeen teachers (now eighteen), and a Miss White who helps also. I had to go down four days in succession, and enjoyed it very much.

On my first appearance I had a very

warm welcome from them, for though the children seemed to have no tongues at that moment, they certainly had eyes, which they opened very wide, and faces which beamed with smiles. And when I sat down in Miss Blandford's little room adjoining the large schoolroom, they crowded round *to gaze!* This I let them do to their hearts' content. Since that time I have gone occasionally to the school and given the First English Class a lesson, either in grammar, geography, reading, or spelling. This gives me very real pleasure, for I am always sure of a welcome. Most of the 147 children are very winning, and they are very happy. It does one good to see them skipping home from school full of life and fun, just like the English children.

One day soon after the New Year two teachers came to me. One of them brought me a New Year's offering of limes and small thin cakes like pan-cakes, and a quantity of sugar. I look upon this woman as my teacher, for she taught me my Malayalim letters. We had a happy time together, for she was able to converse with me in English, and as she was in my room, we could talk freely. During our conversation she remarked that she wondered why I had left my dear home with its loved ones, to come out here.

This enabled me to tell her why, and gave me a sweet opportunity of speaking for, and in the name of, the Father of *all*, and of His great gift, and for what purpose that gift was given. She said very eagerly, "You know so much; do help and teach me."

After a few minutes I went to my little harmonium and sang to her, "There is a Happy Land," and such a wistful, sad expression came over her face; and just as I was going to speak to her about the words, I was called away, but I am sure neither of us will forget that happy morning. These two dear women seem so near the Kingdom of God. May I ask you to remember them in prayer?

How one is made to feel one's nothingness and powerlessness out here! We are obliged to go to our Saviour and ask Him to work in and through us, that His Spirit may convince these people of their sin, and change their hearts. It makes me cry, "How long, how long, oh, Lord, will these people live without Thee?" Poor things, they are so degraded, so terribly given to sin, it seems as if they had no high standard—none at all, and it seems difficult to work amongst them from all I have been told. Our hearts ache for these captives tied and bound by Satan!

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"THERE is not a war in the world—no! nor an injustice—but you women are answerable for it. Not in that you have provoked, but in that you have not hindered."—*Ruskin*.

## Indian Widows' Union.



THE friends of Indian widows will be interested in the following letter from Miss Coleman, written to the Hon. Sec. of the C.E.Z.M.S. *Indian Widows' Union* in acknowledging a gift for the Industrial Class. The embroidery of the widows of Trichur is second to none in rich Oriental taste, and our kind English purchasers will do a real service by showing specimens of it to others who might be inclined to give orders.

*Trichur, S.-W. India,  
March, 1893.*

MY DEAR MISS MACGREGOR,—  
Your kind letter, with draft enclosed, received on the 2nd, was most welcome. I should also ask the Widows' Union Committee to accept warmest thanks for the grant of 25*l.* so kindly sent; it will be a great help to us in our work among the widows.

We have had much sorrow and sickness in our midst during the past three months; fever and small-pox have been raging, and in less than a month we lost five adults and two children from the latter disease. My sister has also been very ill with bronchitis and fever. I am thankful to say she is getting better, but you may imagine how much I have had to do, and how little time I have had for letter-writing.

Our goldsmith was among the number of those who died of small-pox. Ten days after his death his wife was seized, and in six days their three young children were left without father or mother. As all the relatives of these children are heathen, they would, of course, do nothing for them, therefore we took them, and put them in our Converts' Home with some more

orphans, and trust that some Christian friends at home may kindly come forward and help us with these children's expenses. "The Father of the fatherless is God in His holy habitation," doubtless He will care for these little ones, whom, in His mysterious providence but infinite wisdom, He has seen fit to deprive of father and mother in three short weeks. How true it is, "His ways are past finding out;" but we know they are "right ways."

A young man, a convert, learned the goldsmith's trade from the one who has recently died, and is anxious to carry on the business. We should like him to do so, and apprentice two or three of our little boys to him, if we can get orders for the work. He is of high caste, and very upright and straightforward in his life, so that these boys would have a good example before them. He is now the only Christian goldsmith in the Travancore and Cochin States, therefore we should much like to help him to get a living, especially as there are so few good trades among the Christians; all are in the hands of either the heathen or the Roman Catholics, consequently the Protestant Church remains very

poor, and seems a long way off from being self-supporting, as most of the members are either Mission agents or *Coolies*. These latter earn barely enough to support their families.

We should be very grateful for some clothing for our widows and orphans. Coloured print or flannel skirts, also flannel jackets for monsoon weather, would be much appreciated. Clothing for the widows and orphans would be most gratefully accepted; we have many to provide for, and frequent accessions to our numbers.

Miss MacGregor, Hon. Sec. for the I. W. U., 17, Gunterstone Road, West Kensington, will gladly receive contributions to forward to Miss Coleman, and will be happy to lend the pattern of the *kurtas* which are required, and to send it, with particulars about the skirts, to any one who will make these garments. Miss MacGregor will also gladly receive and forward contributions of money towards any of the objects mentioned in the above letter; she has also for sale, in aid of Miss Coleman's work, silver ornaments and gold-embroidered cushions.

Part of the money kindly sent by the I.W.U. must, I think, go towards a new building, of which we are *much* in need, as we are sadly overcrowded in our present rooms, which are only of mud with thatched roofs. For about 350*l.* we could put up a nice brick building with tiled roof, and there would not be the expense of thatching every year.

We should also be glad of a few pairs of spectacles for the widows.

Affectionately yours in Him,

R. COLEMAN.

## Foreign Notes.

### NORTH INDIA MISSIONS.

#### CALCUTTA.

#### *An Invitation from the Brahmo Samaj Community.*

It may be necessary to explain that the Brahmo Samaj, or Worship of the Creator, is a movement of Hindu reformers. The creed of its followers resembles that of the Unitarians, but we hope it is an upward step towards the Light, and not a downward slip from Christianity. Miss Hunt, the writer of the following letter, is the Principal of our Normal School, Calcutta, and we heartily trust that the open door to which she points may be entered before the day of opportunity passes away.

1, Cornwallis Square, Calcutta,  
March 27th, 1893.

Many of you are well acquainted with the Brahmo Samaj movement in

India, and know that the members of that Society are in a sort of border-land between the darkness of Hinduism and the bright light of the

Gospel. Many of them are earnest seekers after truth, and gladly welcome any teaching that they feel will bring them light. Those of you who have read Sir Charles Aitchison's paper on this subject in the *C.M. Intelligencer* for March will, I am sure, feel the importance of work among this class of Indians.

We have been asked by themselves to open a school for Brahmo widows and wives in Calcutta, and we long to do so; but we need funds to start it, and it will need aid to keep it up. They would pay fees, and by-and-by, I hope, it would be nearly, if not quite, self-supporting; but at first it could not be so. We could not have it in our house, because it would not be wise to have a mixture of Brahmos with our Christian girls, for many reasons, so we should need to take a room in the part of the city where they principally live. Also we should need a conveyance to bring them, as they could not walk through the streets.

Although some of the community

are rich, those for whom our school would be principally intended are poor, but we should hope to get from 1s. to 2s. per mensem fees, and probably a Government grant when we could show some results.

Will any kind friends unite to help us? I believe we should soon see great fruit from such a school. The systematic teaching of the Bible to those whose minds are able to appreciate its truths, could not be without result, and what we see of this class of Brahmos makes us feel it would be a very fruitful field.

We should rely on the prayers of those who send help; the Lord is pledged to answer such prayers. Shall we let such an opening slip? "A great door and effectual is opened unto us, and there are many adversaries" seems exactly to suit our case here. Pray that the adversaries may become themselves the preachers of the Gospel of Peace. What the Lord *has* done in times past, He can do again.

EMILY A. HUNT.

#### AN INDIAN LADY'S TESTIMONY.

We print the translation of an extract from the *Sanj i bani*,\* a Bengal newspaper published in Calcutta, April 8th, 1893, being part of a letter written by a Native lady of the Brahmo Samaj, giving an account of her voyage home to England:—

I gave two oranges to an elderly American missionary lady, for the doctor says oranges are very good for her. She has been in India thirteen or fourteen years, and has preached religion in many parts. Her burning faith and living devotion to duty

wakens up a sleeping life. That day she said to me: "To leave son, daughter, husband, &c., and to set out to travel alone in a strange land, is, I feel, a very hard thing. But think, when I first went to your land, I knew no one there; I knew nothing

\* The *Sanj i bani* is not a Native Christian but a Hindu paper.

of the language and customs of your country; in fact, I was absolutely alone. Yet there was no fear in my mind, because I knew, since our great God and Father had appointed my field of work to be in India, He would be my help. Your condition is in one way very much better than mine. You know our language, and a great deal of our customs. When you go with a pure motive, you know certainly God will be your help."

She said these few words to me

with so firm a faith, that a new courage and new strength came into my mind. I humbled my small head at the feet of God.

If we see a lifting up of the life of women in our country and our own lives, by the life of such holy-hearted women as these, we ought to censure ourselves a hundred times.

We should count ourselves blessed if God would give us the power also of doing the one-hundredth part of their work.

### SOUTH INDIA.

MYSORE.—*Expansion of newly opened Work.*

Miss Ewart writes :—

There are many houses in Mysore which Miss Lee might visit if strength permitted, and a school lies opened for the many children. We have to consider the advisability of supplying Mysore with another worker, as there seems scope for further development; but whom to send, and what arrange-

ments can be made for her, are difficult questions. Probably nothing can be done before the hot weather, but we shall be most thankful for prayer from our friends at home, that we may be guided aright in deciding this and many other important matters.

## Notices of Books.

HELPS TO THE STUDY OF THE BIBLE. *Oxford: at the University Press; London: Henry Frowde, Oxford University Press Warehouse, Amen Corner, E.C.*

ALL sorts and conditions of Bible students will be interested to hear that the University Press has issued a revised and enlarged edition of *Helps to the Study of the Bible*, illustrated with sixty-four plates and a new series of maps. A work that has grown with years and has kept pace with modern research since, in the 18th century, Dr. Cumberland, Bishop of Peterborough, compiled the *Tables of Scripture Weights and Measures, Coins, &c.*, has a historical interest. The present edition has been the outcome of the great advance in knowledge since 1885, when the Revised Version of the Bible was issued. The revolution in long-established views as to the topography of the Holy Land caused by the Palestine Exploration Fund, the remarkable discoveries in Egypt, Syria, and Asia Minor, have all thrown fresh light on Scripture; and under the general superintendence of the Rev. Canon Maclear, D.D., Warden of St. Augustin's College, Canterbury, the present enlarged volume brings all these interesting investiga-



tions into the service of Bible study. This book is bold to lay claim to being "by far the most instructive and exhaustive compendium of every kind of information essential to Biblical study." It is very attractive in every respect, compact and methodical in arrangement, and well bound and printed.

EARLY WORK AMONGST THE MUHAMMEDAN WOMEN OF THE MYSORE. *C.E.Z M.S.*, 9, *Salisbury Square, E.C.*, and *J. Nisbet & Co*, 21, *Berners Street*. 45 pages *Price 3d.*

This is one of our recent publications, and we ask that it may receive a welcome not only for the sake of the Society which it represents, but on its own merits. Our Mission in the Mysore grew out of the visit of a young English lady to her brother in Bangalore in 1886. How it has grown, and the story of the devoted widow, Qadir Bi, who appears in the frontispiece starting for the Zenanas with her two child-helpers, is told by our pioneer missionary, Miss M. A. Thom. We earnestly trust its growth may receive a fresh impetus by the circulation of her little book.

FOUND OUT: AN ADDRESS TO BOYS AND GIRLS. By E. C. MILLARD (*of the Rev. G. C. Grubb's Mission*). *E. Marlborough & Co.*, 51, *Old Bailey, E.C.* *Price 1d.*

A pretty little book, written in an attractive, anecdotal style, likely to interest and help those to whom it is dedicated.

## Correspondence.

(*The Editor disclaims responsibility for the opinions of Correspondents.*)

3, *Madge's Lane, Calcutta, May 17th, 1893.*

DEAR EDITOR,—I have had several inquiries about the appeal for books for Jewesses, which I made in the pages of INDIA'S WOMEN, so I am sure I may ask for a little space to answer them, and also to heartily thank those who contributed towards those books bought at half-price from the R.T.S., owing to a grant kindly given by Mr. Rawlings.

These are doing a quiet and a sure work for good as silent witnesses for the truth, eagerly read by those to whom I lend them—Parsees, educated Jewish ladies, &c. One or two I have already given as prizes to Jewish girls who have recited Psalms to me. Bright stories, where the interest is kept up, and the Gospel message introduced, are the kind we want, such as so many by A.L.O.E. (kindly sent us by herself), by Miss Giberne, Mr. Ballantyne, &c. I am often asked for more exciting novels, and should not hesitate to give them at times, if they had a high moral tendency, for they might supersede the low books they otherwise read. The *Fireside*, which a friend sends me, is always bound at the close of the year, after doing good work, and is then ready as one volume for lending.

May I intercede for very special prayer for three of the Jewish ladies whom we often visit?—(1) *Mrs. M.*, whom we find always poring over the pages of a Roman Urdu Bible, both New and Old Testaments, with a great hunger to know about the Messiah, and to find comfort about her son who has just died; but withal she hardens herself against anything we say. *Mrs. Kälberer* accom-

panied me on a visit to her. (2) *Ramah C.*, who seems so different, young and eager, and real in her search, is delighted with the Psalms. She has enjoyed reading A.L.O.E.'s *Daybreak in Britain*. (3) Mrs. H., who says she believes when she hears us. Miss Locke King visited her with us. With grateful thanks to all friends,

Yours sincerely,  
S. MULVANY.

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DEAR EDITOR,—May I draw the attention of the readers of INDIA'S WOMEN to our proposed Stockport C.E.Z. Exhibition and Sale of Work, fixed (D.V.) for September 28th, 29th, 30th? We shall be very grateful for the loan of curios and exhibits from other countries as well as from India and China, also for contributions of needlework for sale. Will friends willing to respond to this appeal kindly send before the end of the current month a rough estimate of what loans and gifts they can promise? All needlework will become the property of the C.E.Z. Letters should be addressed to—

Mrs. SYMONDS,  
The Rectory,  
Stockport.

We ask the prayers of our friends and helpers that in this undertaking God may in all things be glorified.

J. L. ROSE,  
*Assoc. Sec. for Cheshire.*

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#### A CAPITAL HINT.

A correspondent wishes to pass on to us a "Capital Hint" for collecting money for Missions. A young lady resolved to give all the pence of 1873 and 1875 to her missionary-box—result 13/. Our correspondent is not sure whether these pence were all her own or collected from her friends; nor does she mention why the coinage of these two particular years should have had the honour of dedication. But the important fact is that pence grow to pounds, and a definite consecration of some particular possession, like "mercy," is twice-blessed.

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#### PRAISE AND PRAYER.

THE Meetings for Praise and Prayer, usually held at the Society's Office, 9, Salisbury Square, E.C., on the second Monday in each month, and at the Manor House, Leigh Road, Highbury, on the second Tuesday in each month, will not be held during August and September.

#### REQUESTS FOR PRAISE.

For the completion of our Capital Fund.  
For the baptism of two patients in St. Catherine's Hospital, Amritsar, and also of

two pupils at Burdwan, raising the number of baptisms connected with our Burdwan Mission to eight this year.

For the means granted to open new work at Penangur, Jabalpur.

#### REQUEST FOR PRAYER.

For the newly baptized converts at Burdwan, who are in a position of great difficulty; that they may have grace to stand firmly in the midst of temptation.

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#### NEEDS AND WANTS.

##### *For the North India Mission.*

With great thankfulness we announce that the sum required to open and maintain work in Penangur, for which Miss Branch, our senior missionary at Jabalpur, has pleaded, has been guaranteed by some generous readers of this magazine. Those who have shown such practical obedience to the injunction, "Bear ye one another's burdens," cannot fail to share the blessing given to all who "fulfil the law of Christ."

##### *For the Punjab Mission.*

Medical workers are urgently needed for Tarn Taran, where a hospital has been provided by the liberality of the Natives; and for Batala, where Miss Dixie has carried on very important and encouraging work in what is known as the "Star" Dispensary.

##### *For the South India Mission.*

A fully qualified Medical Missionary is needed at once to carry on the work among Mohammedan women at Bangalore begun by Miss Nixon, who left the Mission on her marriage in November.

Another appeal comes from Bangalore. Miss A. M. Smith, the head of our Mohammedan Mission at this station, has strongly represented the need of a training home in South India for lady missionaries. Contributions will be received for this object by the C.E.Z.M.S. Financial Secretary, 9, Salisbury Square, E.C.

##### *For the China Mission.*

For the past three years two ladies have contributed 70*l.* annually toward the support of one of our missionaries in the Fuh-Kien Province. Though unable to continue to give that amount, they are willing still to be responsible for 20*l.* a year, if some friend or friends are willing to guarantee the remaining 50*l.*

#### WANTED.

*Kurtas, skirts, spectacles, pieces of material*, for the widows of Industrial Classes at our different stations. Miss MacGregor, 17, Gunterstone Road, West Kensington, W., Hon. Sec. for the C.E.Z.M.S. *Indian Widows' Union*, will supply patterns of garments, or give information, and receive and send other kind gifts for the needy widows of India.

*Foreign Postage Stamps*.—Miss Sandys, Manorside, Leigh Road, Highbury, N., will be glad to get old Cape of Good Hope, West Indian, old Colonial, and present day African stamps to sell for C.E.Z.M.S.

*Mothers' Meeting Parcels*.—Miss Sandys, Manorside, Leigh Road, Highbury, London, N., will be very glad to supply parcels for Mothers' Meetings. Many "mothers" are glad of this opportunity of helping missionary work by the purchase of articles of clothing suitable for themselves or their children. All goods, not selling readily, may be returned.

We trust that our needs in the Mission-field will always be regarded as subjects for prayer.

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## The Editor's Work Basket.

WILL friends kindly remember to send all gifts for India, whether for sale or for pupils in Zenanas and Schools, not later than August 20th, the date mentioned in the paper of "Hints for Working Parties," so as to ensure their being sent out this autumn? We should also be greatly obliged for contributions towards the expenses of carriage, which are very heavy.

### FOR COUNTRY SALES.

We read of a country Sale of Work where the patron's gamekeeper made a valuable contribution to the stock-in-trade—a number of walking-sticks, which he had himself cut and polished. It is often hard to find suitable purchases for gentlemen, who come to missionary sales, generously ready to buy; perhaps our friends who are now taking holiday will bear walking-sticks in mind.

### CONSECRATED SKILL.

A lady who holds a C.E.Z.M.S. Working Party in her house, at which the members already do a very high class of needlework, has lately proved that attainments serve to fan a noble ambition. She has arranged a class, and most generously and kindly engaged a teacher of high art needlework, in order that the ladies of her Working Party may become yet more proficient.

Is it necessary to add that in this Working Party the educational aspect is not lost sight of, but the object of the work is kept very pleasantly before the workers?

*Materials for Fancy Work.*—Mrs. James Peck, Linden House, Eye, Suffolk, has, year by year, kindly supplied needlework, prepared and begun for the pupils of our missionaries in India. Any help in carrying out this valuable undertaking will be gladly received. Canvas and wools are specially in requisition.

The following places of business are recommended for buying nankeen dolls by the dozen to be sent to India as prizes in Mission schools and Zenanas: William Farquharson, 17, Brushfield Street, Bishopsgate Street Without, E. (please notice change of address); William Reddan, Old Compton Street, Soho; James Wisbey and Co, 77, 78, 79, Houndsditch. Light-haired dolls are to be avoided, as the Indian women and children think they represent old women, and biscuit china is apt to turn black with the climate. To suit the Oriental taste, dolls should be dressed in the brightest colours; plain white is not acceptable, as it is the dress of the widows.

Mrs. A. Morris, The Vicarage, Kirk Michael, Isle of Man, acknowledges with very many thanks a large box of wools, from Mrs. Cox, Rhyl, for knitting into counterpanes for Kashmir.

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## Stories from Mother's Note-books for the Children.

By U. S. O.

### CHAPTER VIII.—MORE ABOUT THE PICNIC.

**W**HEN we were about half-way to the Marble Rocks, we left the dog-cart or *tum-tum*, and rode in a curious hot little omnibus with no windows. It was drawn by two bullocks. Our carriage was rough; our coachman in his few rags was rougher; and his driving roughest. Yes, it was superlatively *roughest*, for the reins were the tails of the poor bullocks, and the cruel man twisted them round and round unmercifully, and every minute or two let go, and gave a push to the right and then to the left. The pushing and twisting of tails went on the whole time, and so did the talking to "his little sons," his "brothers," as the great bullocks were incessantly called. Neither rude actions nor gentle words had much effect; on, on, plodded the bullocks in their own jog-trot manner, and the only variety was when they stood stock-still. Slow and unsteady, we did not win the race; and those of our party who had ridden on ponies arrived before us at the bungalow.

Now picture us in a nice airy little building, at the top of rising ground, overlooking the sacred river Nerbudda. Close at hand were three Hindu temples, and there were more than we could count in every direction. Oh! it was sad to see the bulls, sacred stones, and frightful red-ochre gods; and wherever we looked was Ganesh (the idol with an

elephant's trunk for its mouth). I do not think that any one who loves Jesus could see sights like these without longing to be a missionary, or without praying for the poor heathen.

We were very dusty, and glad of a good wash ; and then after prayers we went into the verandah for breakfast. We had Indian dishes—*dalia*, like porridge ; *chapatties*, a sort of flat, flabby cake ; currie and rice.

After breakfast we watched the pilgrims who had come to bathe ; they set up little tents by the side of the river, and put up their flags. We bought bits of yellow, pink, and white marble from Indians who came round the verandah. After a time we climbed up 111 steps to a Hindu temple ; there we saw four poor women make offerings of coin, rice, and water to the chief god ; they also walked round the court, in the middle of which the temple was placed, and threw grains of rice to several of the broken stone gods and goddesses who were in all the niches.

The next sorrowful sight was eight worshippers of the false gods, men who fell down before them, and put their heads low enough to touch the cold stone pavement. A Brahmin porter wished us to see everything, and would stay close to us all day. He was a miserable-looking creature ; he said he worshipped Jesus Christ, but he knew nothing about Him, and only thought Jesus was one of many other gods to whom he might pray. He needed to learn the first commandment, "Thou shalt have none other God but Me." When we asked how he worshipped Jesus, he said by bathing in the Nerbudda, and offering grain and rice. Now, if you had been there, what would you have wished said to him ? All the gods had necklaces, or, as they are called, garlands of marigolds ; and a fruit called *bāl* was offered to them.

We had brought the two dogs, Snuff and Daph, with us, and they enjoyed the day in their own way. Daph seemed very anxious to see the view from the top of a temple ; he went up the steep narrow staircase, and then whined because he could not get down. Father and one of the missionaries had to coax, and call, and rescue him. Then, when we went in a boat to go down the Nerbudda and see the rocks, both the dogs wanted to go with us, and jumped into the water. Miss Branch was so frightened that they would either be drowned, or eaten by crocodiles, that we were bound to put our boat back for them ; then in they jumped, wet as they were.

Daph was certainly a little wanting in manners in coming home, for

he would jump into the small omnibus before Miss Branch ; however, he screwed himself into a tiny space, and after all, I forgave his rudeness, for during the latter half of the journey, when he ran by the side of the *tum-tum*, *pariah* dogs barked and insulted him at every step : it would have been aggravating to us to have been treated in this way, and must have been very annoying to poor, tired Daph.

As we went down the steep bank to the edge of the Nerbudda, there were more and more idols ; some of them only stones painted red. The next time you sing, " From Greenland's icy mountains," try to remember how true those words are,—

" The heathen in his blindness,  
Bows down to wood and stone."

And then ask God to teach you what you are to do that missionaries may go to the heathen, and,

" Salvation ! oh, salvation  
The joyful sound proclaim  
Till each remotest nation  
Has learnt Messiah's name."

We rowed for a mile or more down a narrow strait, or passage of water between the Marble Rocks ; the rocks were of various shades of colour, white, blue, and pink. We saw in some places wasps' nests, which looked like large black sponges ; the wasps are dangerous, there are so many of them that a man may be stung to death. Happily for us, wasps go to rest early in the evening, and there was not one about ; had they come we should have covered our heads, and wrapped ourselves up in the thickest cloth we could have found—a blanket if there had been one at hand.

At one place the rocks nearly met ; the place is known as the Monkey's Leap. A monkey is supposed to be able to leap across ; but I think it is too wide, and he would fall into the water and be drowned. Part of the rock is broken away ; we were told that an elephant had climbed there and done the mischief, but no elephant would be big enough, or heavy enough to break a rock—it was all nonsense, what is called a legend, a story handed down from one person to another.

As we went down the stream and returned we saw a crocodile, which was lying on a large piece of rock. Our boatman said he was about three years old ; he must have been at least seven feet long. Cranes stood on the banks, looking like sentinels. Under the rocks were many nests of

swallows, and a wild peacock came in sight. Peacocks live a good deal at the Marble Rocks, so you see altogether it is a place full of curious sights. It was quite dark long before we reached Jabalpur at 8.20, and you will not be surprised to hear that after such a long, happy holiday we were tired, and were glad to get early to bed.

The next day we had to pack for Benares, but we had nothing but interruptions; our first callers were Timothy Noah, a catechist (or what we call a Scripture-reader), and Andrew, a teacher. They stayed a long time, and then we went with them to the Infant School, which is held by Andrew's wife, Jane, in the church verandah. I was told to hear the children read Urdu, but did not know any of the letters, and the missionary whispered to me that I was holding the book upside down, just as baby reads the hymn-book at prayer-time at home. None of the infants were more than four years old, and it is wonderful what some of them can do. Little Sarah, Timothy's child, had been at school six months, and could count 100, knew all the multiplication tables, and, better than this, could read in the New Testament. The children were funny mites, and very good, but too fond of bringing fruit or cooked rice to school; they tie it up in the tail of a little shirt, or in the end of the *chuddar* or veil that the girls wear over their heads.

No sooner had I returned to the house than more visitors arrived. School was over now, and Jane brought her daughter and baby-grandchild to call. This baby, seven months old, was supposed to be dressed in English fashion, so it not only had on its Indian bracelets, but a pink flannel frock, and proper baby-shoes—violet and white, with red woollen strings, and blue knobs in front. Our other visitors that morning were the pastor, and another catechist, Isaac Vincent.

After all, the packing was rather hurried, for we had promised the afternoon and evening to Aunt Fan, and she had done all her lessons, seen her patients, and was expecting us. We listened to nice, fresh missionary stories all day, for we heard all that the three dear missionary ladies had seen and done in the Zenanas that very morning. Good-byes came too soon; Aunt Fan and I walked round the compound, enjoyed the glorious setting sun, and then we soon had our last meal and prayers, and were on our way to the station.

We were asked to take care of a little Indian girl, who was to go to the Normal School in Benares, to be trained as a teacher. It is very perplexing to take care of any child if you do not know her language and



she cannot speak a word of English. We had to tell her everything by signs. Her luggage was a very smart, small canvas bag, a padded quilt, a handkerchief full of food, and a *lota*. We made Lizzie understand she was to go to bed, and helped her to spread her *razai*, or quilt, on the ground; she covered herself completely like a dormouse, and in the night no little Lizzie could be seen. In the morning, however, there she was again, sitting on the floor very quiet and good, and very pleased to turn the musical-box. Was she not a dear little body not to fidget when she had a journey of fourteen hours in the train? She really was not only as quiet as a mouse, but as sweet as sugar, and as good as gold.

(To be continued.)

## Prize Competition.

### SUBJECT OF SCRIPTURE STUDY FOR AUGUST.

THE DOXOLOGIES WHICH OCCUR IN THE EPISTLES (*not including the Revelation*).

Note in each case what calls forth the utterance of praise and adoration.

Scripture studies on the June subject have been received from:—  
C. M. R. B., C. M. M., E. M., F. M., L. P., R. S., and R. W.

## Notices.

- \* \* \* *All Communications, Contributions. Books for Review, &c., &c., are to be addressed to The Editor, C.E.Z.M.S., 9, Salisbury Square, Fleet Street, London, E.C. Articles for the forthcoming issue must be received by the 15th of the second previous month; short notices by the 5th of previous month.*
- \* \* \* *Contributors are requested to write clearly on foolscap paper, on one side only of the leaf, and to keep a copy for their own use.*
- \* \* \* *Correspondents will kindly note that the Magazine being the official organ of the Society, all accepted contributions are, by our Constitution, subject to the revision of the Publications Sub-Committee.*
- \* \* \* *All correspondence regarding offers of service in the Mission Field, Training of Candidates, &c., should be addressed to the Secretary of the Candidates Sub-Committee, MRS. SANDYS, Manorside, Leigh Road, Highbury, N.*





KANDY, CEYLON. *See p. 518.*

WHAT though the spicy breezes  
Blow soft o'er Ceylon's isle,  
Though every prospect pleases  
And only man is vile.  
In vain with lavish kindness  
The gifts of God are strown,  
The heathen in his blindness  
Bows down to wood and stone.

# INDIA'S WOMEN.



“Through our upward pilgrimage,  
Larger, deeper lessons learning,  
May we still in labours blest  
Never tire and never rest ;  
And with forces ever new  
Serve the holy and the true !”



“**N**EVER tire and never rest !” These words of Dean Stanley’s seem a suitable heading for a record of work done during the holiday season. It will be seen that several of our friends, whilst staying at watering-places, have most kindly taken advantage of the opportunities for bringing before visitors in the neighbourhood the urgent needs pressing upon their own hearts. Miss Bartlett has given addresses both at Harrogate and at Dover. At the former place, the Rev. R. W. Fawkes presided at the Church Institute, where about 100 were gathered together ; the collection realized 8*l.* 19*s.*, in addition to the proceeds of a small sale of work, and 6*s.* 8*d.* taken for books. At Dover, where warm interest was shown by the Rev. A. Howell and Mrs. Smith, Miss Bartlett was also much encouraged by a good attendance and a collection of over 5*l.* At Herne Bay, Mrs. Gardiner’s efforts were

rewarded by a very successful meeting, admirably arranged by the Rev. W. Malaher, who acted as chairman. The room was full of ladies and young people, who responded to the address in a sympathetic manner. At Swanage, the Rector, the Rev. T. Gurney, opened his drawing-room for Miss Warren to plead for the C.E.Z.M.S. The audience was chiefly composed of visitors, and the collection amounted to between 3*l.* and 4*l.* Who can tell the results of this "sowing beside all waters"? May it be the means used by the Great Husbandman of causing fruit to abound in the lives of some who otherwise would not have been reached!

\* \* \*

In the less-known places—those of the "dwellers among plants and hedges"—the work has also been going forward. At Wansford in Northants, Miss Warren held a garden meeting in connection with a sale of work, as well as giving an address in the schoolroom in the evening. Several clergy were present. The amount realized and the attendance were an improvement on the previous year. At Offord D'Arcy, Hants, the subject had the charm of novelty, and the villagers listened most attentively. The same may be said of Richard's Castle in Herefordshire, where Mrs. Greaves spoke at the Sunday-school, at the Vicarage, and at a public meeting in the evening. Much interest was expressed. A D.W.U. branch was formed, of which the Vicar's daughter is secretary, and it is probable that a working party will soon be started. At Chalford, near Stroud, Miss K. Gedge took part in a gathering connected with the Society of Christian Endeavour (at which about 100 were present). She gave a most interesting account of her recent visit to India, and delighted her hearers with her descriptions of Native life, and touched their hearts by relating some of the difficulties experienced by the missionaries, such as the barriers of caste, &c. The curios she exhibited proved a great attraction to the young people, and their interest was well sustained throughout. At Cowfold, Sussex, the subject was brought before the villagers by Miss Bourdillon in an earnest address given in the grounds of R. Hoper, Esq., where about fifty assembled in a tent. Mr. Hoper, as president, opened the meeting with some remarks on the great usefulness of Medical Missions. A little sale of work was held at the same time, of which the proceeds were about 5*l.*

\* \* \*

Amongst other engagements, we may note two good meetings at Shere

in Surrey, held by Miss Hull, the combined results of which were 13*l.* 4*s.* 6*d.*, and another at Highcliffe, Hants, where Miss Warren was warmly received and was cheered by the hearty interest manifested. Through the kind invitation of the chaplain, the Rev. H. Lansdell, D.D., about 100 ladies assembled at Morden College, Blackheath, to hear of the claims of Missions. Dr. Lansdell presided, and after Mrs. Greaves had spoken of C.E.Z. work, he detailed some of his experiences in the East, and pointed out the great openings on every hand for the spread of the Gospel. The collection was divided between the C.M.S. and the C.E.Z.M.S.

\* \* \*

We are indebted to our good friend—ever ready to help—the Rev. G. Ensor, for preaching both morning and evening in Holy Trinity, Richmond on August 20th. The news that Mr. Ensor has accepted the post of Clerical Deputation of the Society is given in our Committee Notes; but it cannot be passed over without an expression of gladness and thankfulness. To many others who have broken a well-earned holiday with efforts as quiet as they are effectual, we can only offer our grateful thanks.

\* \* \*

Brighton—never behindhand in energy—is making a brave effort to excite fresh interest in Foreign Missions. A Missionary Loan Exhibition on an extensive scale and a Sale of Work will be held in the Dome and Corn Exchange, on November 29th and 30th and December 1st. The C.M.S., the C.E.Z.M.S., and Missionary Leaves Association will be represented. Our full-sized model of a Bengali Zenana will be on view. Exhibits from abroad, offers of help, or of personal service will be thankfully received by the Secretaries:—Rev. R. C. Macdonald, Home Villa, Queen's Park, Brighton; Rev. P. T. Andrews, 37, Wellington Road, Brighton; General Basden, 21, The Drive, Hove.

\* \* \*

A pleasant reminder that "Christmas is coming" has appeared in the form of the Report and specimens of the Christmas Letter Mission. The cards and letters are as usual admirable in every respect. They are specially prepared and adapted for all sorts and conditions of men, women, and children, many of whom, but for this bright idea and well-organized scheme of Miss E. Steele Elliott, would look in vain at this

Season of Peace and Goodwill, for a cheery greeting to break the gloom of dreary surroundings. The Central Secretary, Miss Bewes, 67, Ladbroke Grove, Notting Hill, W., should be applied to for printed information by readers wishing to know more of the Christmas Letter Mission.

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#### COMMITTEE NOTES.

At the *General Committee on Wednesday, October 4th*, it was reported that the total ordinary receipts for the half-year ending September 30th, 1893, amounted to 8991 $\frac{1}{2}$ ., being 517 $\frac{1}{2}$  less than the contributions received during the corresponding half-year in 1892. The friends of the Society will not fail to see in this a call to definite prayer that during the remaining months of the Financial year fresh interest may be awakened, and the hearts of God's people may be stirred, so that the growing demands of the work may be met. An increased staff of workers requires an advancing, not a stationary, still less a diminishing, income.

The Rev. G. Ensor, Vicar of Rendham, was cordially welcomed by the Committee on his appointment as Clerical Deputation of the Society, and commended in prayer to the blessing of God.

The appointment of Miss Ellwood as assistant missionary in local connection at Mirat was sanctioned.

The engagement of Miss Annie Sampson (Girls' Boarding School, Krishnagar) to Mr. Arthur Le Feuvre, Associated Evangelist, C.M.S., and of Miss Edwards (Burdwan) to Mr. F. W. Bourdillon, Associated Evangelist, C.M.S., was reported.

Rules framed by Miss Wauton for the Training Class for Assistant Missionaries at Amritsar were sanctioned.

It was reported that it has been arranged for Miss Condon to open a Mission in the Hazara, at Abbotabad, in the spring of 1894.

The location of Miss Jennings at Bezwada was sanctioned, and also that Miss Chettle's location at Mavelicara should, as suggested by the Bishop of Travancore, be made permanent.

It was reported that the Charity Commissioners have granted a Certificate of Incorporation of Trustees to hold property on behalf of our Society, and that the following gentlemen have been duly appointed as Trustees:—P. V. Smith, Esq., R. Williams, Esq., J. D. Tremlett, Esq., and T. Fowell Victor Buxton, Esq.

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## Our Valedictory Meeting.

**E** bade farewell on Thursday, October 12th, to a band of thirty-three missionaries, about to sail for India and China under the C.E.Z.M.S. Their names and destinations are given in the Instructions, which we print in full, as read by our Clerical Secretary. In addition to this number, we look forward to Miss Pownall, the daughter of the Vicar of Hoxton, being eventually entered on the list. It was arranged for her to sail in the *Rome* for Bengal, without cost to the Society, and if, as the medical examiners encourage her to hope, her health should be better in India than in England, she offers herself as a missionary.

By the kind permission of the Hon. and Rev. E. Carr Glyn, the outgoing band and their friends, numbering altogether 210, received the Holy Communion at 11.30 a.m. in St. Mary Abbots Church, when the Vicar addressed them on the High Priestly prayer of St. John xvii. "Glory," and "oneness with Christ," were the theme, which seemed to bridge over the pain of parting, and to magnify the holy calling of the missionary.

The Valedictory Meeting was held in Kensington Town Hall at 2.30 p.m. Our only matter for regret, on this bright and sacred day, was that large numbers were turned away from the door, unable to find standing room, although, when the large Hall was completely crowded out, an overflow meeting was hastily organized. We must acknowledge the kindness of the Rev. G. Ensor, the Rev. T. Walker, and the Rev. P. Ireland Jones, who took part in this Meeting. We must also remember the thanks due to Miss Cox, who presided at the harmonium, and to the choir, especially to those members who left their places to lead the singing in the small Hall, when a request for volunteers demanded this self-denial.

The singing of hymns began at two o'clock, and continued until 2.30, when Sir Charles U. Aitchison took the chair, and the Meeting was opened with prayer by the Rev. G. Ensor.

The Chairman said :—

It is cheering to see this crowded meeting, and it is well that by assembling in this hall an opportunity has been given to friends in Kensington to show their interest in the Zenana cause. The people of this parish, more perhaps than of any other parish in London, are connected with India, China, Africa, and heathen countries, through the army, the civil services, and commerce. May this meeting result in deepened interest, in more liberal contributions, in greater personal sympathy with the missionaries,



and in more earnest and faithful prayer for the extension and success of the work!

Time once was when Zenana Missions had to be justified, their meaning explained, and their institution even apologized for. The wonder is that, with the Bible before us, such a state of things should have been possible. The exclusion of women from Christian work is a device of the Devil, and has no warrant in Scripture, where women hold as honourable a place as men, and are sometimes preferred before them. If Simeon took the infant Saviour in his arms and blessed Him, the aged Anna gave thanks likewise to all them that looked for redemption in Jerusalem. In the roll of Christian worthies in Rom. xvi., no fewer than eight are women. Now Zenana Missions have become a great power. It is admitted they hold the keys of doors which open to them and to them only. Year by year their numbers increase and their influence extends. The last time we met in this hall was to bid God-speed to eleven missionaries; to-day we say farewell to thirty-three. In sending out so many, the Society is making a venture of faith, for the funds are not increasing proportionately with the agency. But even in these days of commercial depression, let us hope that special efforts will be made to enlarge the Lord's treasury; for the work these ladies are called on to do is a holy and glorious work. They carry the message of salvation to homes that can be reached in no other way. It is impossible to estimate the value of the labours of consecrated,

holy women. Perhaps, on the other shore, where secrets are revealed, we shall appreciate something of what has been done by women like Ann Judson and Mary Moffat, and others long since gone to their rest; and by the aged and saintly missionary, A.L.O.E., and younger women whom it would be invidious to name, who are now bearing the burden and heat of the day, and are even called on to suffer persecution and reproach for the Saviour's Name.

We want a great many such devoted lady missionaries. In India alone we need a whole army of them. Out of 140 millions of women in that country, 127 millions are absolutely illiterate, and less than 200,000 are under instruction. It is an appalling picture. "How many centuries of Christian effort," asks a well-known writer, "how many generations of holy devoted women will it take before these millions of poor females are brought into the slightest contact with the most fundamental elements of Christian truth?"

If time permitted, I should like to read to you extracts from the urgent appeals for help that reach your Committee every mail. But I must no longer interfere between you and the special object which has brought us together. May our prayerful interest in Zenana Missions be deepened! May some in this room be moved to devote themselves personally to the blessed work! May we soon realize the text, buried for centuries under a mistranslation, "The Lord giveth the word; the women who publish the tidings are a great host"!

The Instructions were read by the Clerical Secretary :—

It was eleven years ago yesterday that the friends of our Society last met in this hall for the same purpose which brings us together to-day. On that occasion much thankfulness was expressed that a band of eleven missionaries—nine going forth for the first time, and two returning to India—were present to receive the Instructions of the Committee. To-day, through the good hand of our God upon us, we are allowed to bid farewell, in the Master's Name, to just treble that number. It may also be gratefully noted that our roll of missionaries in home connection has, during the same period, grown in the same proportion. After the Farewell Meeting in 1882, the net total was fifty-six; to-day, with the addition of our new workers, it will rise to 168. It should, however, be seriously laid to heart that an increase of labourers at the average rate of ten per annum is wholly inadequate to the demands of the work. The appeal of the Bombay Decennial Conference for a tenfold multiplication of female agents is well within the limits of sober truth. With the force at present at their disposal, your Committee are often sorely perplexed how to decide fairly when three or four stations seem equally to need the help of the one available worker. To more than one overstrained labourer it must appear that her just claims are neglected in the yearly distribution of reinforcements. Your Committee would plead for definite prayer, not merely in the abstract that labourers may be thrust forth, but that those who pray may

be prepared honestly and cheerfully to accept as the answer to their prayers the conviction which the Lord may bring home to them personally, or perhaps to one dear to them as their own souls, that He has need of them for His work.

Our list to-day contains twelve missionaries going back to the field, and twenty-one new workers. Of these last, thirteen have had the advantage of a longer or shorter period of training at the "Willows;" four have been accepted whose capacity for missionary work had been practically tested and developed at the New Training Home in Dublin; two others hold nursing certificates; and two only did the Committee feel able to send forth without special training. For three we are indebted to the C.M.S., who have sanctioned the transfer to our Society for India of offers of service originally made to them.

The Committee sincerely sympathize with two whose passages had been taken, in the sore disappointment of being withheld from returning to work abroad. In the case of Miss Mary Brook, the final medical opinion was decidedly in favour of another year at home. In the case of Miss Cotton, the Committee reluctantly came to the conclusion that they would not be justified in exposing to the serious risk of overstrain one to whose missionary spirit and self-consuming devotion to the spiritual and physical welfare of others, they, not less than her fellow-workers, bear the warmest testimony. One who was

in training for foreign work has been already counted worthy by the Master, of promotion to serve in His immediate presence.

In bidding farewell to their returning missionaries, the Committee take the opportunity of acknowledging their valuable and efficient service, cheerfully rendered, as deputations during their sojourn at home. They confess to a fear lest, in satisfying the natural desire of friends at home to hear details from the lips of the workers themselves, they are allowing an unreasonable tax to be laid on those who have fairly earned and urgently need a period of physical and mental repose. Their missionaries, however, do not view it thus. Unless positively restrained by medical orders, they only too readily respond to demands on their time and strength. One of those present, who has taken her full share of deputation work, speaks of it as "a splendid opportunity for strengthening the link between home and foreign workers," and adds, for the encouragement of sisters who may be shrinking from it, "We often get far more than we give. Everything is made easy for us, so it is not 'so dreadful' after all."

We group our individual Instructions under the Missions severally represented by a Corresponding Secretary.

I. To NORTH INDIA five ladies are returning, and two fresh labourers are assigned.

To you, *Miss Good*, the Committee offer their respectful and cordial congratulations in being permitted to

resume, for the fourth time, the superintendence of the work in and around Barrackpore. Your name stands second in seniority on our roll of missionaries. To you it has been granted for twenty-two years to watch the progress of the work. The Converts' Home, begun by you thirteen years ago, is now well established, and will, we trust, with God's blessing, increasingly yield a supply of well-instructed and spiritually-minded Native agents.

You, *Miss Parsons*, have, after some suspense, obtained medical sanction to return to India. The Committee are asking you to reside at Nyhattie with a view to taking charge of that station during Miss Boileau's absence. You will be able from her to learn the details of the work before she leaves for England in the spring.

You, *Miss Sibley*, will be introduced to missionary life, and will begin your study of Bengali at Barrackpore, before joining Miss Parsons at Nyhattie; and in your united work there, you may reckon on the sympathy and counsel which Miss Good will be always ready to give to those in charge of the daughter station.

You, *Miss Sandys*, have had the sympathy of the Committee in the trial of being kept away for an extra year from work which the Master had owned, and from which you could ill be spared. You have, however, been able to serve the cause at home by enlisting the help of the Y.W.C.A. in supporting a missionary of their own. They rejoice with you in obtaining permission to return this year. It had

been much laid upon your heart that arrangements should be made for missionaries to reside in village centres around Calcutta, instead of merely visiting them from the city. The first step was taken in this direction by occupying Howrah shortly before your return to England. It is believed that in appointing you to that station, they are both consulting the best interests of the work, and what will be acceptable to yourself. It cannot fail to be a satisfaction alike to yourself and Miss Rainsford-Hannay to be fellow-labourers in the same field. You are, as others, leaving loved ones at home. You will meet in India a brother who, like yourself, has been willingly yielded for the Master's work abroad.

The Committee would gladly have acceded to the desire expressed by you, *Miss Valpy*, to be allowed with Miss Highton to make trial of village work on lines somewhat similar to those of the Associated Evangelists of the C.M.S.; but the need for some one of experience to succeed Miss Thorp (now Mrs. Gill) in the Krishnagar District, has obliged them for the present to postpone the carrying out of that proposal. They are assured that you readily admit the necessity of the case, and not unwillingly return to labour in a district of which you have already had some experience.

It has not been an easy matter, *Miss Harding*, for the Committee to fix your location. The cheerfulness with which you accepted the experience of frequent changes of stations and of work during your six years

and a half of missionary life, they feel entitles you to consideration, and they have been anxious to find for you, if possible, a settled sphere of work. On the whole they accept the suggestion that you should join the Burdwan Mission. It is not improbable that Miss E. Mulvany may be advised, after the strain of the past few weeks, to return home shortly for rest, in which case it will be highly desirable, in the present disturbed state of Native feeling, that our staff should be strengthened by the presence of a missionary of some experience and standing. During the cold season, at any rate, you will be able to take part in the village itineration, after which circumstances will indicate in what capacity your services, which you feel it a privilege to be able to offer without receiving a salary, will be most needed.

Your location, *Miss Lawrence*, has been chosen at Bhagalpur. In Miss Haitz you will find an experienced and devoted missionary, of whose Christian sympathy you may rest assured, and by whose judgment you will do well to be guided in making your first acquaintance with missionary work. The Providence of God has deprived her of the help of two valued colleagues. Your presence and sympathy will greatly strengthen her hands, even before you are able to take an active part in the work. She will be best able to advise you which of the three or four languages spoken at Bhagalpur and in the neighbourhood, it should be your first business to acquire.

II. To the PUNJAB AND SINDH MISSION, three former missionaries are returning, and six are going out for the first time.

You, *Miss Dewar*, will be warmly welcomed back to your old work at Amritsar by Miss Wauton and her colleagues. To you the joy of resuming work will be the greater after the disappointment of being forbidden to return to India last year.

In returning to Karachi, you, *Miss Carey*, may be sure of a cordial greeting from your fellow-workers and your Sindhi pupils. It cannot fail to be a real sorrow to you that the happy fellowship of past years in the Master's service with Miss Condon will only be renewed for a few months. Health necessitates her removal to a cooler station. The Committee have every confidence in asking you, on her departure, to undertake the superintendence of the Mission. They know that you are of one mind in the desire to maintain a high spiritual tone in the work and among the workers, and in the resolve to employ none but Christian teachers in the schools. They are glad to be able to appoint you a fellow-labourer in the place of Miss Currie, who is still detained in England.

It is fitting that you, *Miss Prance*, should be selected as Miss Carey's colleague, seeing it was from her lips you heard the Master's definite call to Foreign service. You have had our deepest sympathy in your late sudden bereavement. We thank God with you for the grace given to the honoured father who now sleeps in

Jesus, that you were permitted to minister to him to the last, and to know that your going to the mission-field had his full approval and his warmest interest. The Committee were glad to be able to arrange for you to remain in England a month longer than had been fixed. They leave it with Miss Carey to judge in which of the four languages in which we carry on work at Karachi, you may be most usefully employed.

The Committee joyfully accept your offer, *Miss Robertson*, to go back to Peshawar, at least for a few months. It would be hailed by you as an answer to many prayers if the call should come home to-day to some one in this hall who could go, as you have done, at her own charges, to fill the place which you fear that home duties may not allow you permanently to occupy.

Three of our Punjab reinforcements are qualified as trained nurses to aid in Medical Mission work. *Miss Newnham*, who is not with us to-day, will, it is hoped, be able, in spite of the recent disastrous floods in Kashmir, to proceed on her arrival in India to Srinagar, to work under the direction of Dr. A. Neve in the new female ward of the C.M.S. Hospital.

You, *Miss Hetty Brooke*, who, through the kindness of a friend, are to a great extent provided for without cost to the Society, are appointed, at the urgent request of Dr. Andrew Jukes, to take charge of the Zenana Hospital at Dera Ghazi Khan. You will live with Miss Granger, who has been stationed

there to carry on Zenana visitation. In your work you will have the guidance and support of Dr. Jukes.

After much consideration the Committee have decided in favour of Peshawar as the station where you, *Miss White*, as a certificated nurse, are most urgently needed. Your association with *Miss Mitcheson* at the Rotunda at Dublin, being in the Providence of God a link in the chain which drew you towards the mission-field, points in the same direction. The friends through whose contributions the Committee were encouraged to send *Miss Cotton* to India, have undertaken for the present year to accept you, and to the same extent to support you, as their representative. You will have the advantage of working under a fully qualified lady, *Dr. Charlotte Wheeler*. You will do well to devote the comparative leisure you will have before *Miss Middleton* leaves for England, to the study of Pushtoo, as, after her departure, your help will be more constantly required in the Hospital.

You, *Miss Middleton*, have been assigned to Narowal. *Miss Reuther* and *Miss Rainsford* will give you a hearty welcome. Your first work, of course, will be the study of the language, with a view to take part in village itineration, and the instruction of the low-caste Christian women.

You, *Miss Coverdale*, have already had some experience of work in the Punjab and Kashmir. You now return to India after a season of rest, and a term spent at the "Willows," as a missionary of the Society in

full connection to help *Miss Hull* in the Zenana branch of our Mission in Srinagar. We are awaiting definite information from India with regard to the accommodation available for our workers after the late inundation. Should it be found on your arrival at Amritsar that the way is not open for you to proceed to your destination, our Corresponding Secretary, the Rev. R. Clark, is empowered to make arrangements for your temporary residence in one of the village stations, where you may be able to render some assistance.

III. Of the four ladies returning to SOUTH INDIA, our honorary worker, *Miss Wallinger*, is not with us to-day. She is already on her way to India in the hope of being allowed to complete a second full period of service, making her headquarters at Coonoor in the Nilgiri Hills. One also of the five who are assigned to the same Mission has left England. *Miss Hopwood* has gladly been accepted by the Committee as an honorary worker. She, while residing with her mother at Ootacamund, will be preparing to share with *Miss Ling* her abundant and manifold labours in the schools and among the Hindustani and Tamil women, as well as in the *munds* of the Todas.

You, *Miss Bassoe*, refreshed, the Committee trust, by a sojourn in your native land, are about to rejoin the Misses Brandon at Masulipatan. And they are thankful that your recent offer of service, *Miss Morriss*, has enabled them at last to respond to the earnest appeal for reinforcements from their valued missionaries, who

find themselves, after eighteen years of labour, unequal to the increasing demands of their ever-widening field of work.

Your return, *Miss Graham*, to Dummagudem is eagerly awaited by Mr. and Mrs. Cain, and by those who cherish a grateful remembrance of your six years' loving ministry for the relief of their bodily sufferings, and for their spiritual good. The Committee regret that they have to transfer to another station Miss Crooke, in whom you were hoping to find a true yoke-fellow.

You also, *Miss Blyth*, have their sympathy in the prospect of losing the help of Miss Fitton on her approaching marriage after you return to Palamcottah. Until Miss Gehrich rejoins you next year the main responsibility of superintending the Bible-women and teachers in the town will rest upon you. Cast all the care day by day upon Him Who "daily beareth our burden." The Committee gratefully acknowledge the hope you have expressed of being able in the future to work as an honorary missionary.

You, *Miss Max*, are being appointed to the town work at Palamcottah. To Miss Blyth you will not look in vain for guidance and sympathy, and you, while making the study of the language your first duty, will be able in many ways, as a younger sister, to lighten her load.

The Committee are associating you, *Miss Woodward*, with Miss Munro in the work of visiting and superintending the Bible-women in the villages of the district of South Tinnevely.

Your transfer, *Miss Cowell*, from the C.M.S. has enabled the Committee to meet Miss Askwith's appeal for another lady to take the elder girls in the higher subjects taught in the Sarah Tucker Institution. Your educational attainments and experience of high-school teaching in England fully qualify you to render efficient service. You are in full accord with the main object of the Institution, which is that those who are trained to be teachers of others may be personally converted to God, and may be examples of pure and undefiled Christian character and living, before the children whom they teach, and in the circles in which they move. Your teaching will be for the most part in English, but the Committee fully sympathize with your desire to acquire such a knowledge of Tamil as may bring you in closer contact with those whom you would win and influence for Christ.

You, *Miss Waitt*, adopted by the Y.W.C.A. as their own missionary, are appointed to Trichur; and the Committee gratefully acknowledge the readiness with which you, *Miss Daniels*, have acceded to their proposal that you should be associated with Miss Waitt as an honorary worker there. Your transfer from the C.M.S. had originally in view work at Mavelicara. The arrangements, however, already made for beginning work in that station are proving so satisfactory, that in the opinion of the Bishop of Travancore, it would be unwise to disturb them. The Misses Coleman, who have been labouring at Trichur for the past

twelve years, will be returning on furlough in the spring. During the first months after your arrival, while devoting yourselves to the study of the language, you will make use of the opportunity of gaining from them an insight into the nature and extent of the work, and an acquaintance with the prejudices and modes of thought of the people among whom you will be working. It is the hope of the Committee that Miss Crooke can be transferred to Trichur from Dummagudem. She, as a trained nurse, will be responsible for the Dispensary work. You will do wisely, when the charge of the station is left in your hands, to take counsel with the Bishop as regards your methods of working. In him you will have a sympathetic and experienced adviser. And you will also carefully observe the limit which separates the legitimate sphere of women's work from the wider area for which the C.M.S. are responsible.

IV. Six new workers who have been led to volunteer especially for CHINA are being sent this year to the Fuh-Kien Province. Five will be maintained in the field by friends at home. Holy Trinity, Leicester, will have in you, *Miss Tabberer*, a second representative; while you, *Miss Witherby*, are following one who last year went from St. John's, Blackheath. You, *Miss Cooper*, as well as they, will not regret the delay which has secured for you a second year at the "Willows." Your special locations will be left to the decision of the Ladies' Conference, it being understood that the Fuh-ning

Prefecture is specially reserved for C.M.S. ladies. You, *Miss Barr*, are appointed to take charge of the new female ward in the Foo-Chow Hospital. It has been made quite clear that you are sent there as a *missionary* nurse. You will have in your work the sympathy of Dr. Rennie, and with exercise of tact, you will find no hindrance in the way of bearing witness for Christ among the patients. For you, *Miss Tolley*, it has been arranged that you should, on your arrival in China and while learning the language, make your home with Mrs. Stewart, who has undertaken to give you some help in Scripture study.

*Miss Chambers* has not sufficiently recovered from a severe illness to be present to-day, but it is hoped she may be able to sail with Miss Barr in January. By the time she has made some progress in the language it will be seen whether she will be required to assist in the Hospital at Foo-Chow, or whether she will be available for some other station.

It is a cause of satisfaction to the Committee that the Rev. R. W. and Mrs. Stewart, through whose influence not a few have been led to offer for work, and to contribute for the support of workers in China, have been allowed to return to the mission-field. In them our Society and its missionaries have true friends and wise counsellors. It is arranged Mr. Stewart should undertake the duties of Corresponding Secretary when Mr. Lloyd leaves in the spring on furlough.

Bear with the Committee in adding



a few parting counsels. First to our new workers. You will be met on the threshold of work by the stern, prosaic reality of mastering the difficulties of a foreign tongue. With the message of God's grace burning like a fire within you, your lips will be sealed toward those to whom you are sent. Instead of addressing eager listeners, some hours each day will have to be spent with your *munshi* or in private study. Accept cheerfully the drudgery as the Master's will for you. Remember your language teacher is your first pupil for whom you can pray, and to whom you may commend, or, alas ! may misrepresent the Master and His doctrine. Set yourself to the task and continue in it in a spirit of prayerful diligence. Let nothing divert you from it. At the same time do not, in your eagerness to pass the examination, neglect a due amount of exercise, or yield to the temptation of burning the midnight oil. For lack of a wise economy of strength, and regard to the counsel of older workers, a promising missionary career is often prematurely cut short, while overstrained nerves destroy the restfulness so essential to effective work, and seriously endanger the harmony of the Mission household.

Nor will you fail for the Master's sake, and in His strength, to watch against all self-assertion, and to show deference to the experience, the wishes, and (may we say?) the authority of the senior missionary in charge of your station.

On the other hand, speaking to those returning to the field as repre-

sentatives of the elder missionaries, the Committee feel that they need not ask you to fill the place of elder sisters to those who are new to the work. Their future is, under God, largely in your hands. They will be far from home. Some of them have as yet had but small experience of life. Their hearts are warm, they need counsel, they yearn for sympathy. Make allowance for a zeal which is genuine, though it may not always be according to knowledge. Foster, but do not quench it ; let it not run to waste, guide it into right channels, where it may do good ; do not bank it up, lest it overflow and do harm. In a word, "be ye all of one mind, sympathetic, loving as sisters, tender-hearted, humble-minded." Seek above all things to cultivate the graces of the Christian character, seek to abound in the fruit of the Spirit. Be more concerned to *be* than to *do*. To this end keep near the Cross of Christ, be much in the Master's presence. Be not content with a passing glance day by day at the mirror of the Word ; stoop down, look into it, and continue therein. In that Word the Master is seen, crucified, risen, living, reigning, soon returning in glory. By the Spirit the soul who beholds Him there is being transformed into the same image. You cannot but reflect Christ if your face is ever toward Christ. You cannot but teach Christ aright if His Word dwells in you richly.

And now, beloved in the Lord, farewell. To His ever-watchful care, to His unfailing love we commend you and the loved ones who are

yielding you up at His call for His work. May you and they in the hour of parting, and in the years of separation, find that we truly possess whatever and whomsoever we have lost

for His sake. For herein is the saying true, "He that findeth his life shall lose it, and he that loseth his life for My sake and the Gospel's, the same shall find it."

After singing a hymn, during which the collection was made, the Rev. Handley C. G. Moule, of Ridley Hall, Cambridge, delivered the following Valedictory Address:—

SIR CHARLES, AND CHRISTIAN FRIENDS:—I am asked to address the departing missionaries, and the exigencies of the room compel me all unwillingly to speak looking away from them. But I will meet the difficulty if I can by rather saying to you, dear Christian friends, what we all, and not I only, would desire to be our message to these most honoured servants of the Lord. So let it be as it were the combined voice of this meeting, full of affection and prayer, which through my lips shall be addressed to them. I will ask to preface what I am going to say by a motto in words from a well-known Scripture, St. John, xx. 20: "Then were the disciples glad when they saw the Lord." You all remember the scene of which those words form a part of the picture. It is one in point to a meeting like this, let me remind you, for it was an occasion on which holy women were present. There were assuredly gathered together those who had closely accompanied their Lord, and ministered to Him of their substance, and who afterwards took part in the apostolic prayers for the descent of the Spirit. There was assuredly one there, whose name is particularly to the purpose at this meeting, who was the first at the

grave of her risen Lord, who went to tell the Apostles of the mistake they had made. It was Mary; to whom the Lord spoke by her name, and who answered Him, "My Master," and who told the disciples that she had seen the Lord, and that He had spoken to her.

May every one of our sisters in Christ here in our presence this afternoon, bidding us farewell, be indeed a worthy successor of that apostolic woman; one who in secret has had an interview with the Lord Jesus Christ, and who knows now that the message that she carries is Jesus Christ, and the power for the message is Jesus Christ; and what gives her patience against the incredulity and discouragement and all that can encumber or deject, is Jesus Christ; and then she, with the other disciples, when the evening shadows come, and they are at last together, beholds the wonderful Lord, and they are all glad because they see Him. So when we remember this scene we specially keep in view that it is a scene where not only the Apostles are, but other Christian men and also holy Christian women. This is important doctrinally to remember in these days. It was not to the Apostles only, but to representatives of the whole Church, that the

Lord said, "I send you as My Father sent Me;" "Whosoever sins ye remit, they are remitted." The claims of the ordained ministry, divine as it is in origin and authority, may be exaggerated. But this is by the way. Let now remember just the salient points of that interview between Christ and His people.

They were in a place shut in, with doors closed. They were afraid. They were grievously encumbered by circumstances. It was no calm retreat in the upper room that evening. They were shut in there "for fear of the Jews." Then came the Lord, Who rules over circumstances, and finds His glorious way through all obstacles, and He stands in the midst of them there. *Christ in the midst is the first point*—in the midst of all that can encumber, alarm and bewilder. Then remember that He showed to them not merely His wonderful and blessed presence in a general way, but also His hands and His side. As He said the word, "Peace," He revealed the evidences of His meritorious Death and Passion, whereby alone we obtain remission of our sins, and have eternal life. It was Christ the Crucified, alive for evermore—not Christ in general, but Christ in particular—the Lamb that was slain. He stood in the midst, and even so He stands in the midst of the heart and life of every true worker for Him. He is not the Christ of abstraction, of ideas merely, but the Christ with pierced hands and cloven side, to assure us that we have peace with God, and therefore peace in God, by Him. At that sight came

the burst of joy, "Then were the disciples glad when they saw the Lord." They had loved and partially trusted Him before. Now they loved Him and could trust Him with a trust that became inevitably joy. It was then, as you know, He spoke to them at once: "I send you, as My Father sent Me." Their joy was not to exhaust itself on themselves, but to be passed on into their work and mission. And then (whether it was actually, or in a sure pledge or token, it matters not now) He gave them the Holy Ghost and sent them out into the world with peace in Him to be His messengers—men and women—as His representatives, and in a humble sense as His embodiments, that they might go and let the world know how to find pardon and peace and holiness and heaven.

And now, if we may so say, shall we respectfully and lovingly lay this scene on the hearts of our sisters in Christ, who go forth to their blessed work, filled with the realities of that wonderful evening? They will need the whole strength of that Easter evening as they go to the Zenanas of India, and to the homes, more open, but still difficult of access, in China. They will need the Lord as Giver of the Holy Ghost; they will need nothing short of Himself. They will need Him in the hour of parting. I should be sorry to think of it as ever a light thing for missionaries to leave loved ones behind. It is done with joy, but the deepest sorts of joy lie hard by the tenderest sorts of sorrow. I should never like to see a missionary parting

where human feeling was trodden under foot. Grief is sacred in the Lord's sight; His wonderful heart had full capacity for understanding and feeling human grief. The missionaries will need Him in the parting hour, and there are other hearts in this room who will equally need Him—parents, and those who have been as parents, and brothers, and sisters, and friends—all will need, if they are to be glad at that time, to see the Lord. Christ enters into all the sorrow. Let Him enter into it indeed, and then when He is seen, He can indeed turn the deepest darkness into glorious light. The sorrow that falls upon the missionary has been much upon my heart during the last few hours. Only two days ago a telegram was received at the C.M.S. House, "Edith at rest." It meant the death of one of the noblest missionaries ever honoured by God's blessing—Mrs. Douglas Hooper, once Miss Baldey, of South-sea. Never was there more absolute devotion to the Lord than hers; never brighter missionary prospects than there seemed to be at Jilore, where she and my beloved friend, her husband, were working together. Now her grave helps to consecrate that east coast of Africa for him. And her little one, in unconscious orphanhood, is with the dear stricken father in the old home in England. And the widower stands alone by the tomb, yet not alone, for I know he sees the Lord.

But now to you, my beloved friends, let me speak of the more prosaic aspect of the matter. What right

have I, who have never set foot out of Europe, to speak of missionary trials and secrets? Not any in the world, were it not that I have so many friends in the Mission-field, and all combine in saying this—that the romance of missionary life is as nearly as possible a dream. The glorious *reality* is a fact; but all along, life is just as real, and has very often just as much prose in it, as at home. There is the daily burden to be borne, and temptation to be met, and petty difficulties and hindrances to be overcome. What missionary in the field does not know that the power of the Great Enemy against the messenger of Christ seems to be accentuated?—his power, I mean, to tempt, not to overcome; but if there be any greater need to watch that you may see Him, in one place, rather than another, not only in the great crises of life, but in its morning, mid-day, and afternoon—if there be one place rather than another where greater watchfulness is needed, it is the Mission-field. The fact of being a missionary is in itself no magic thing. In the long march of life, Jesus Christ is the only talisman that can meet the surrounding malaria of a many-millioned population that knows Him not; that can keep the life bright, and the witness strong and sweet, and the worker all that is demanded by the message. So our prayer for those honoured sisters in the Lord is that they may persistently see Him, and that they may be constantly stimulated by Him to look for Him.

The Instructions have said one wise word after another. They have spoken about not taking hurried glimpses at the Word of God. This must often be a great temptation in the weary and exhausting atmosphere of an Eastern land. We will pray that these ladies may be labourers over the Word and in secret prayer. This is not a thing that comes of itself; it must be sought for, that, through it, we may realize our intercourse with Him more and more. We will pray for them that they may labour also to keep sight of Christ by obedience and the many small acts of quiet trust that make up the common day. Nothing more quickly beclouds the sight of Christ, nothing puts the glorious Presence more easily into the background, than neglect of His will in little things, and failure in little things to trust Him and surrender ourselves entirely to His will. May they in the sight of the Lord have that sweetness and unobtrusive gladness that makes the cross a blessed thing as it comes in the path of daily life. A friend told me a few weeks ago that during the last conversation he had with Mr. Spurgeon, that great man of God said something to this effect: "Remember, my friend, the best piece of household furniture we can take about with us is the cross." All hail that which puts us second instead of first, which bids us seek some one else's credit rather than our own, which enables us to yield to the judgment of some other person whom it is our duty to follow. Ah! the secrets of that kind that are learned in the sight of Christ! Whilst

seeing Him, we understand that it is much better to be second, or third, or twentieth, rather than first.

I will gather up these fragmentary thoughts in the words with which we started: "Then were the disciples glad when they saw the Lord." These missionaries will see Him at the parting; they will see Him on the ocean steamer. He well knows His way upon the waters. They will see Him in their landing, so many of them for the first time, on a foreign shore. They will see Him with a new language in their eyes, and ears, and mouths, with all its trials and perplexities. They will see Him when fellow-countrymen, to their deep shame, are indifferent to their work. They will find in Him a Sympathizer who is all-sufficient, and can make infinite company when He is with His people. They will see Him when they are face to face in the Zenana with those who have never heard about Him, and who for the first time look on one who sees Him. They will see Him in company with their fellow-workers. They will see Him when they are utterly alone.

So we bid them that great word, "Farewell." It *shall be a faring well, a going well*. In Christ they rest, and in Him they fare.

And we promise them that we will go with them in prayer that shall be no conventional supplication. Dear friends, you know there never was so much prayer for missionaries going up as now. One beloved missionary, intimately known to me, lying exhausted

in the African wilderness, without the power of putting two thoughts together, whilst a Native chief sat by his bedside, badgering him about some miserable blackmail, looked up and silently said, "Lord, hear my praying friends in England." The answer came at once; the prayers in the homeland showered down in peace upon his soul. We are going to be helpful in this way to our sisters.

The "solidarity" of missionary work

is one great feature of the present day. Those who can never go out feel as they never felt before that they are with the workers, and have not merely seen them go. So ours shall be a united gathering, to see and surround the Lord. So be it in His Name—and thus in His Name I *do* bid His farewell to those who for us, and we may say, in a humble sense, with us—go forth for His Name's sake, and who shall come again with joy, bringing the sheaves with them.

The Rev. P. Ireland Jones offered the closing prayer, and the Hon. and Rev. E. Carr-Glyn pronounced the Benediction.

The sum collected at the meeting was 54*l.* 13*s.* The offertory in St. Mary Abbots was 7*l.* 2*s.* 3*d.*

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*Bishop Phillips Brooks on Heathen at Home and Abroad.*—Since the death of Phillips Brooks every word he has written seems to flash forth from the printed page with new brilliancy and power. Witness the following, taken from his sermon on "The Heroism of Foreign Missions: " "I know what some of you are saying in your hearts whenever we talk together about Foreign Missions. 'There are heathen here in Boston,' you declare, 'heathen enough in America. Let us convert them first before we go to China.' That plea we all know, and I think it sounds more cheap and more shameful every year. What can be more shameful than to make the imperfection of our Christianity at home an excuse for not doing our work abroad? It is as shameless as it is shameful. It pleads for exemption and indulgence on the ground of its own neglect and sin. It is like a murderer of his father asking the judge to have pity on his orphanhood."—*Life and Light for Women*, April, 1893.

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### "DAYBREAK."

BEGINNING with the January Number, our magazine, *Daybreak*, which has hitherto been published quarterly, price 1*d.*, will be issued monthly, at one halfpenny each copy. Great pains will be taken to increase its attractiveness and usefulness. The annual subscription will be 1*s.* per copy, post free. *Daybreak* can be ordered from local booksellers, or from J. Nisbet & Co., 21, Berners Street, or from the C.E.Z.M.S. Office, 9, Salisbury Square, E.C.

## Pioneers of Women's Foreign Missions.

V.—MRS. COLIN VALENTINE.

BY C. MAUD BATTERSBY, AUTHOR OF "GASPER," &c.

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"Go labour on while it is day ;  
The world's dark night is hastening on.  
Speed, speed thy work, cast sloth away ;  
It is not thus that crowns are won."

*Isabel Valentine.*



ON the right bank of the Jumna, where the river extends to half a mile in width, stands the town of Agra, its mosque gleaming white against the deep blue of the Indian sky, and its tall houses and narrow streets marking the flight of many years since its foundation. In this old Eastern city, Isabel Frazer first opened her dark eyes in the year 1849, and the first impressions made upon her mind were those which moulded her after-life, the glory and glitter of palaces and gems, with the deep contrasts of heathen darkness and misery. She must often have gazed on the "fairy-like beauty" of the Taj-Mahal, that wonderful memorial of the Sultana Nurjehan, and perhaps wished that the mourning husband had known of the "house not made with hands," where he and his beloved might have looked forward to a happy meeting.

Mr. Frazer belonged to an old Scottish family, and was what the world calls a "self-made man," one who had fought life's battles bravely for himself and his widowed mother, rising from the position of a trader on the Hooghley, to that of the respected and loved Civil Judge of Lucknow.

Isabel only of all his children lived to grow up, and an adopted son disappointed his kind protectors so bitterly that their love centred on the bright little daughter who was always affectionate and mindful of their wishes. Isabel's mind developed in the atmosphere of a Christian home, and holy influences were about her from her cradle, like the breath of life itself. She could as easily have marked the first hour of conscious existence as the day when she became one with Christ. To serve her Divine Master, and bring happiness to all around, were the joyful aims set before her from the beginning.

Childhood is soon left behind, and Isabel's schooldays, in Scotland and

Hindustan, were brought to a close by the need of her presence at home. Mrs. Frazer's health had failed, and her daughter's cheerful company could best rouse her from nervous despondency. Isabel proved to be an excellent nurse, and found time to perfect herself in the languages which would be most useful in intercourse with the Natives.

The little family was united in England and on the Continent in 1866, but Mr. Frazer returned to India the following year, and his wife and daughter joined him some months later. It was a bitter blow to them all to find that the brave workman was worn out at last: anxious weeks followed when hope slowly vanished, and Isabel could only devote herself to the duty of cheering her father's last days on earth—reading, praying, writing for him, always with a quiet cheerfulness which showed wonderful self-control in so young a girl, until she closed his eyes in hope and faith on the glorious July sun of 1868, and the widow and daughter were left alone—yet not alone, for the Lord was with them, and kind friends consoled her in her desolation.

In the house of a clergyman at Dehra, Isabel first met her future husband, Dr. Colin Valentine, a man whose powerful mind and untiring labours in the mission-field have left their mark in many a heathen heart. Some resemblance in character between him and her father may have attracted Isabel. Like Mr. Frazer, he was one of Nature's gentlemen, the son of a Scotch weaver, who had earned with painful toil the means for his own education, and worked his way onward in the face of all obstacles. He had already done much work for God, healing minds as well as bodies in the name of the Healer of all, and was now medical attendant to the Maharajah of Jeypore, whose wife he had been providentially enabled to cure of a lingering disease, in spite of his being connected with the Edinburgh Medical Mission. Dr. Valentine's first wife had been a Miss Somerville, who had died little more than a year after their marriage, in the loving care of Margaret Wilson of Bombay, another noble Christian worker, whose story I have told elsewhere.

Isabel Frazer became Mrs. Valentine before she had completed her nineteenth year, but her mind and character were fully formed, and this new joy made her desire to do more for the Saviour Who had been so bountiful to her. Her knowledge of native customs and languages, and the experience gained in teaching heathen children, when little more than a child herself, proved of much service in the wide field of labour opened at Jeypore. There was so much to do that one of her chief desires was to



train Bible-women for work in *zananas* and schools, and in this she succeeded well: the clear, fresh voice which had been often admired, found its highest usefulness in attracting the Natives, and her talent for languages gathered round her a class of Hindu lads anxious to learn English, and willing to be taught also the truths of Christianity, which she refused to put aside.

Two baby daughters brought added cares, but also added joys to the busy mother. There was none of the gloom which sometimes shadows Christians about Mrs. Valentine, not even the sombre self-distrust and introspection, such as we see in the life of Margaret Wilson. All was bright to her, all children of one Father, and her happiest hours were passed in making every one near her rejoice, watching the games of the Native boys after one of her "love-feasts" on the lawn before the bungalow, singing with them, laughing with them, holding her classes spell-bound while she told stories in the graphic style which appeals so powerfully to the Oriental mind. Was it any wonder that poor and rich loved the *Mem Sahib*, and plentiful fruits of her labours, and those of Dr. Valentine, appeared speedily, making their hearts rejoice with a joy no man could take from them?

But troubles came at last. Objection was raised against Dr. Valentine's receiving payment as medical attendant to the Maharajah, while remaining in the service of the Mission; it was insinuated that he was making "a gain of godliness," and at length, with deep sorrow and many dissentient opinions, his connection with the Mission was severed. Before this his services had been gratefully acknowledged, and ordination for the ministry had been conferred upon him.

The blow was very heavy. Mrs. Valentine would have preferred giving up the post under the Maharajah, and all other advantages completely, thus proving at once her husband's freedom from all but the highest aims. But Dr. Valentine's position gave him more power of usefulness than any other could have done, and they bravely determined to labour on, and live down the slander. The trouble left traces behind it in impaired health, but not in lessened vigour. New work had opened to Isabel Valentine in the gradual unlocking of *zenana* doors to her teaching. The poor, ignorant, idle women behind the *purdah* received her gladly when their husbands permitted, and sometimes fifteen dark figures would gather round her, listening to the Hindi hymns, and the "Old, Old Story" so sweetly told them by the *Mem Sahib* with the loving brown eyes.

At other hours she would drive down among the shops and byways of Jeypore, and forty or fifty low-caste women and children collected in some courtyard to watch, and hear what she would say. Mrs. Valentine often spent five hours a day in teaching, but she was never too busy to remember those little household festivals which draw families together. Birthdays were always kept with rejoicings for poor and rich, even those of her two elder daughters, whom she had been obliged to leave behind in Scotland when Dr. Valentine's health made a visit to the old country necessary. The youngest child, Aggie, had never had a day's illness, and was the delight of her parents' eyes; but all unawares the Death Angel laid his hand on the little one, and before she had completed her fourth year she was called away to the better Home.

In her sorrow, Mrs. Valentine's heart hungered for her absent children, and at last Dr. Valentine thought it best to allow them to return to India, where they could spend the hot season at a school in the hills, and be with their parents for three months in winter. The plan worked well, but their mother was not long spared to enjoy it. The hope of seeing them had given her a new spring of action. One most interesting and yet trying labour was with a class of young men to whom she taught English, arithmetic, and above all the Gospel. The Zenana work also increased, and a Sunday-school of 110 children gathered every week. With prayer-meetings, working classes, and sacred music, every hour was filled up, and the day was not long enough for all she wished to do. She had studied medicine when in Scotland in order to do yet more good, and again and again in her letters we find repeated the desire that more ladies were fitted to act as medical missionaries, and thus reach so many sick and suffering Indian women.

But the message had gone forth, "Set thine house in order."

In the thought that death might be near, Mrs. Valentine only felt calm and sweet confidence that—

"Or in living, or in dying, all must be well."

She would gladly have remained "with her darling husband, her mother, her little children," but she was able to say peacefully, "Not my will, but Thine be done."

A baby daughter was born, "to fill Aggie's place," the mother whispered; but fever, sleeplessness, and utter weakness came on, and no human love

or care could prevent this singularly bright and pure soul returning to the God Who gave it.

Only thirty years of life, but how much they held ! May we all be able to fill our days as she did, with work for God, remembering that her latest and dearest wish was that every heathen soul might be won for Christ. Let us take up her mantle, and go forth to the mission-field, knowing that at all times, in all places, "His presence shall go with us, and He shall give us rest."

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### "The Other Box."



ONCE more we are seated in the old familiar verandah, with a box of work before us to be ticketed and despatched for sale. The fresh, sweet air of the hills is about us as before, and the views of the snowy Himalayas, "robed in white samite, mystic, wonderful," as fair as ever. But the enthusiasm has somewhat died down—we no longer feel certain that the contents of that box will be of any great use to the cause of Missions, and we turn towards it with a slight sense of despondency, and an inclination to put off the inevitable opening of it.

Carelessly glancing at the outside, our attention is caught by the familiar handwriting of the address. It is that of a dear old friend in far-away England, whose capable head and loving heart have endeared her to us as to many others. She had cared about Missions for years, and her working party was very near to her heart. Her great principle in the management of it was to find out the kind of work which any member could do best, and get them to do it. And she prayed about it a good deal, and used to say that even the commonplace business of planning work to sell needed the wisdom that is from Above, which is not innate, nor acquired, but which may certainly be had for the asking. We had often heard of the means used ; now, what would the result be ? Our listlessness vanished, and we quickly raised the lid, and proceeded to examine the contents, daintily packed and arranged, with the actual cost affixed to each article.

What a lovely pile of fresh white pinafores and frocks lies on the top ! Some are elaborately tucked and trimmed by baby-loving fingers, others comparatively plain ; but all are beautifully clean, cut from the newest

patterns, and planned in strict accordance with the anatomy of the average infant. One rather brilliant idea was the provision of "pattern sets" of long clothes, one of each article, cut and made in the most approved home fashion. Here are children's vests, knitted in soft, fine wool, and done up in little packets of three of each size. I recognize those as the work of an old lady, who is nearly blind, and who cannot do anything but knit. Hers, too, are the socks and little boots, the smallest sizes in fine "Shetland" or "Lady Betty," the larger in Andalusian wool, less destructible by tiny feet that have begun to kick—and all without the least trace of "grubbiness." Next come a dozen beautiful smocks for children from two to five, in white silk or cashmere "*nun's veilings*," which are perfectly sure to be saleable. They come from two sisters, one of whom is a great invalid. She was taught to "smock" at the working party, and does it beautifully, whilst her sister prepares it for her and makes up the frock afterwards.

The wants of older folks are not forgotten. Afternoon tea-cloths in Mount Mellick work and flax-thread embroidery, dainty toilet pincushions, bags for work or for the accommodation of the duster, which it is so convenient to have handy in a corner of the drawing-room—yea, and the homely duster itself, hemmed by very young fingers, and "done up" in dozens: all these are acceptable and likely to sell. Flannel bed-jackets are useful for invalids in the hills, and those of yosemite and nainsook will just suit the ladies who are going "down" before the hot weather is over.

I wonder if any one will think that all these things are "beyond" them? But here is a good store of strong, plain brush-and-comb and boot bags, and they are quite easy to make, and invaluable to people who are much in camp, and who do not appreciate finding their boots, as I have done, snugly wrapped up in a good evening dress by a too-careful *ayah*. Last of all, we come upon an assortment of children's toys—scrap-books, dolls with their heads carefully wrapped round, balls, puzzles—some very small and cheap, but all bearing plainly the marks of loving care and thoughtfulness.

What a delightful box! Does any one ask, "Was it a *real* box, or only an ideal one?" My answer is, "Never mind! It may be real, *every* year, in *every* box that goes out from *every* working party. We only need to put heart and head, as well as hand to our work, or may we not reverently say, to our Master's work?

If Bezaleel and Aholiab were specially gifted from on High for the

adornment of the Tabernacle, may we not consider that the least effort towards building up the living temple is of like importance, and may be equally owned and blessed? Think of the words spoken regarding those workers of old, "Them hath He filled with wisdom of heart, to work all manner of work, of the engraver, of the cunning workman, *and of the embroiderer . . .* even of them that *do* any work, and of them that *devise* cunning work." There is the special endowment for the special work, an endowment of power to brain and fingers. Surely this is exactly what we need! Surely it is not presumption, but only childlike confidence to ask and expect a similar endowment for any work undertaken for the service of God. Only, from the planning of our work to its very last stitch, let the words of the old Collect be writ large over everything—" *Begun, continued, and ended in Thee.*"

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CONSIDER India and China . . . listen to the sigh and cry that ascends to God from thousands of Zenanas in those sin-ridden countries, from children out of whom all childhood has been crushed, from women who have fallen into utter unconsciousness of their own degradation. Surely the day is fast approaching when the LIGHT *must* be sent into each one of these dark chambers, and women will, by the efforts of women, be restored to their true position in life. The Indian and Chinese Zenanas are a standing appeal to the Churches to send missionaries, means, and money.—*The Missionary, April, 1893.*

#### INVADING HINDU HEARTS AND HOMES.

An unprejudiced testimony to the value of medical services, and incidentally also to the sacred power of the loving ministry of women in the foreign field, is an account of an interesting conversation by Dr. Henry Martyn Clark, of the Church Missionary Society, at Amritsar, with a friendly Hindu, on the subject of Christian Missions:—

"Do you mind telling me," said Dr. Clark, "which of all our methods you fear the most?"

"Why should I put weapons into the hands of the enemy?" replied the Hindu. "But I will tell you. We do not greatly fear your schools; we need not send our children. We do not fear your books; for we need not read them. We do not much fear your preaching; we need not listen. But we *dread your women* and we *dread your doctors*; for your doctors are winning our hearts, and your women are winning our homes, and when our hearts and our homes are won, what is there left us?"—*The Church at Home and Abroad.*



**T**RAVANCORE and Cochin are next-door neighbours and a united Mission, but they are at the same time separate Native States, each with its own individuality, and in reading the following letters from Trevandrum and Trichur, the respective capitals, this should not be forgotten. Amongst the royal ladies of Travancore, Miss Blandford, the senior missionary on our roll, found an entrance many years ago. During the thirty years she has lived and laboured in Trevandrum, she has seen the sceptre change from hand to hand, and has been openly claimed as a friend by more than one enlightened prince. The quiet, unseen, but effectual working of the leaven of Christianity must be the chief reward of patient continuance in such surroundings. In Cochin, on the contrary, year by year, the Misses Coleman have seen souls brought out of darkness, some of them from devil-worship, until now they are surrounded by a little Christian community, and, after twelve years of uninterrupted work, are able to tell in the last Annual Letter before their approaching furlough, of nineteen baptisms in the year.

We greatly regret that, owing to the space required for our Valedictory Meeting, it has been necessary to hold over the accounts of two new and interesting enterprises—our Mission at Mavelikara, by Miss Chettle, and work in Kandyan villages, by Miss Scovell.



## TREVANDRUM.

## A Retrospect.

BY MISS BLANDFORD.

This is my thirty-first year of Mission work. Praise to the Giver of all good for the health and strength which have enabled me to work on uninterruptedly, chiefly in the old school-house in the Fort, which for twenty-nine years has been so kindly given over to our Mission by successive kings and governments.

It is built at a corner where three roads meet with Brahman houses on two sides of it, but, having two storeys above the ground floor, it towers well over them.\* The end of the house has a pleasant view of a large garden of palms and other fruit-trees planted on the opposite side of the public road, and the front over-

looks the quaint palace of the Elaya Rajah. As you pass through at the

entrance door, a winding staircase brings you to a landing with two windows and a carved wooden balustrade, at the end of which you enter a long room with many windows and a verandah at each end; a small classroom attached to this covers the whole of the first floor, and another crooked flight of steps leads up to the second floor, built



A STREET IN TREVANDRUM.

entirely of wood, exactly over the lower one, with landing, school, and classrooms to correspond, the only difference being that the upper storey is much loftier, has larger windows and an open roof. The floors of all the

rooms are neatly matted, all necessary furniture supplied and repairs to the building done for us by the Government.

I often look back to the first time I ever entered the doors in 1864, when Sir Madhava Rao, the then Dewan, took me upstairs, and, showing me the large upper room, gave me *carte blanche* to furnish it as I liked, and send him the bill. This was pleasant and easy work, but not so the waiting for scholars, who were slow in coming; and when, at the end of six months, there were only five—three Brahmans and two Malayalim Sudra girls—my heart began to fail me, though to friends who came to condole, I always put on a bold front and said, "I'll hold on."

Oh, what vicissitudes, what ups and downs we have had since then! Sometimes our rooms almost full, then suddenly, by some unreasoning panic, nearly emptied; but the worst of all was when, after seventeen years of occupation, a bigoted Hindu Dewan, fresh from Madras, thought to crush us by a few strokes of his pen, and wrote that the building must be vacated in a week, as it was required for the use of the Government.

I shall never forget that exodus, nor the loving words of our little pupils, who said they would never forsake *Madama*, but would go wherever the new school should be opened. We had a little prayer-meeting together in my room, and then the Christian teachers and I took a sad farewell of the place in which so many happy hours of work had been spent. God

was very gracious to us, and "helped us marvellously," so that after only one day of holiday the new rooms were ready for the little flock. The opposition did good, for it resulted in our having two schools instead of one; for when, after four months of absence, the keys of the old Fort palace were handed to me again, I resolved to keep on the hired building and fill it with children in the neighbourhood, and it became what we now call our Tamil School. Those who troubled us have long since passed to their great account, but "the Lord of Hosts is" still "with us, the God of Jacob is our refuge." We feel His blessed presence day by day, while we are trying to lead the little ones to Him, and we know that our labours shall not be in vain.

#### *The Schools.*

On July 18th we had our annual prize distribution, and numbered 170 children of the Fort and eighteen of our Mahratta school. The Maharajah kindly distributed the prizes in the presence of Mr. and Mrs. Grigg, our new Resident and his wife, and several ladies and gentlemen of the station. Our numbers were forty-one in excess of last year, and that was the highest attendance till then known, so we are pressing forward. We have now 190 on our roll, sixty-three of whom are Brahmans, four of them boys. The average attendance for this year from January to September is 126½.

On the last day of October we had the pleasure of a visit from H.E. the Governor of Madras, Lord Wenlock.



He came to the Fort school at 9.15 a.m. and stayed about ten minutes; he had been delayed an hour by the boatman who brought him down the backwater, and so had to hurry through the programme of schools to be visited.

We had all our children in one building, the Fort palace, 148 in the upper storey, and the Tamil and Mahratta schools downstairs, 70 and 12 respectively. We showed his lordship the first step to be taken in our school ladder—writing with the finger on sand—with which he was much pleased, never having seen the alphabet taught in this way before; then when he went down to the lower room he listened to the singing of a lyric by the Tamil children, composed by the *Munshi* in honour of his coming to

Trevandrum, one line of which contained the wish that the “banner of Jesus might soon float over the land.”

“Do they really wish this, heathen children as they are?” Lord Wenlock asked me. I replied that I thought those attending our schools knew that they would be much better off and happier under that banner than if serving the god of this world.

Mr. Hannington, the then Resident who came to us first in 1878, was with the Governor, and reminded me on leaving that this was his last visit. He has always taken great interest in the Fort school, visiting it often in the early morning in an unceremonious way, and contributing liberally to its funds.

Miss Blandford tells of pressing forward in other schools; though in one especially, Miss Chettle's supervision is much missed, now that she has been removed to Mavelikara. One great step in advance has been the addition on the teaching staff of an energetic and capable *Munshi*, educated in the C.M.S. College, Cottayam, and also of a well-educated Christian woman, Saguna Bai, of whom Miss Blandford writes:—

She was baptized many years ago, with her parents and the rest of her family, at Kholapur, by a missionary of the S.P.G., was carefully taught in S.P.G. schools, and finally came here as *ayah* to some people who were willing to give her up when she expressed a wish to become a teacher in our school. Her visits to the homes of our children are acceptable to them, and will doubtless do good. I find her useful also to myself in the study of the language, and worked daily with her on Pirmerde, where I

spent the long holiday this year. She has been able lately to induce the Mahratta children to attend the Sunday-school begun in our compound by Miss Collins, and now superintended by Miss Bell; here they are taught by her in their own language, and answer her questions eagerly.

#### *Our Bible-women.*

Our Bible-women are now five: the three Malayalim women who have been with us for many years, the Tamil *Munshi's* wife, Gnanammal,

and her mother, Lydia, who came to us from Palamcottah after Miss Gehrich's departure for England. All are working very diligently, and more than 1100 houses are open to their teaching. The Malayalim women visited their people 3016 times last year. In many of these homes there are old scholars, who are glad to hear over again the precious truths from the Bible which they were taught long ago.

Many of the Brahman men who have received higher education deplore the superstition of the masses, but appear not to be reaching after a higher and purer faith. They unhesitatingly affirm that they do not believe in the efficacy of the rites performed by their priests, and many of them have thrown off the yoke and refused to be guided by them; but they are no nearer than before to the profession of the Christian religion. The Cross is to them an offence and stumbling-block, and the Resurrection an idle, superstitious tale. One cannot but feel deep pity for those who have cast away their oars because they were rotten, and are drifting they know not whither.

I am looking forward with a great longing to the time when I shall be set free to visit regularly with the women. The prospect seems not far distant now that the Society has sent me, in Miss Bell, a teacher born as well as trained, and one who will rule in love and patience those committed to her care. She has made good progress in Malayalim, and is studying conscientiously for her first examination.

Miss Baker has not yet been able to return to us, her father still needing her care; but she has given us substantial help by sending our Mission box to several places, and gaining Rs. 73 for us.

#### *Medical Work.*

This is Miss Chettle's department; but as she has been away from us since June, I must take up the history from that point.

We have now two in-patients, a mother and her little girl of eight, both suffering from anæmia. The woman I have known for about twelve years; she is one of the Malayam Sudras whom we visit. I heard from one of our Bible-women that she was very ill, so on June 10th I tried to persuade her to come into our hospital. I did not succeed, however, for a great crowd of her caste people gathered round the carriage, and I think she was afraid of what they might say. She told me she would come some other time, as Saturday was an unlucky day for sick people to leave home, and the poor thing looked so dreadfully ill that I did not urge her coming, fearing that she would die on our hands.

Just three weeks afterwards, as I was leaving the Fort school in the afternoon, I was startled by seeing the figure of a woman on the doorstep, and on looking more closely, found it was our poor friend. She said, "I have come to you to save me. I just walked away without telling anybody, and if you cannot take me home with you, I will sit here and die."

She must have found the walk from her house very trying, for she was excessively weak, and she told me that she had sat down many times on the road. I took her into the bullock coach, and, as soon as possible, got her into the hospital, put her to bed, and gave her warm food, sending for a clever dresser, who lives near, to prescribe for her. He gave me very little hope of her recovery, and Dr. Fells, of the L.M.S., who was dining with us three days afterwards, and who kindly examined her thoroughly, said he feared we should not save her. She has been with us now rather more than eight weeks, and by God's blessing on the means used, there is a very marked improvement in her. The child has only just come, a deplorable little object with swelled face and body, and emaciated limbs. I much fear we may be too late in her case.

I must thank the Committee most warmly for their kindness in voting Rs. 100 a month to pay the salary of a fully-qualified woman from the Madras Medical School, who will be not merely a nurse but a doctor, and will be able to go from house to house and prescribe for the sick. Coming from Madras, she would have the advantage of being able to speak at once to her patients in Tamil, one of the languages we have here. I trust it will please God to send us one well fitted to deal with spiritual as well as temporal sicknesses.

Our out-patients in connection with the Fern Hill hospital last year were only forty-four, but in the Fort 381

were treated, chiefly for skin diseases, ulcers, &c. The Brahman community have expressed much gratitude for this doctoring of their sick children, and by thus caring for their diseases, we are giving a practical illustration of what Christianity really is.

In conclusion, let me express my deep gratitude to all the friends who have so liberally supplied our wants in the shape of articles for sale, skirts, dolls, and other gifts for prizes. In December last, 248 children were made happy by a present each, and the proceeds of our sale amounted to Rs. 634: 1. The sheets and night-dresses for our hospital have been most useful, and by sending them, the Bishop's Castle working party has conferred a great benefit on us.

I often wish our dear friends could only come and see how fully their self-denying gifts are appreciated here; to me it is always a source of wonder that such interest is felt in what is being carried on so far off; but those who labour for us at home are, I am sure, doing all for the Master's sake, and not simply for the gratification of their own kind hearts. He it is Who suggests to them that they should show their love to Him by caring for needy strangers of an alien race, thousands of miles away, and at His blessed appearing every effort of theirs—even the smallest—will win His approving smile and words of commendation. Shall we not feel all our sacrifices to be as nothing when that voice, which is as the "sound of many waters," shall greet us with the words, "Well done,

good and faithful servant, enter thou into the joy of thy Lord."

"Go, to the world return, nor fear to cast  
Thy bread upon the waters, sure at last  
In joy to find it after many days,

The work be thine, the fruit thy children's part:

Choose to believe, not see; sight tempts the heart,  
From sober walking in true Gospel ways." *Christian Year.*

*Fern Hill, Trevandrum, Aug. 28th, 1893.*

## TRICHUR.

### Losses and Gains in 1893.

BY THE MISSES R. AND E. COLEMAN.

"Them which sleep in Jesus." What a comforting thought is this, when those we have cared for, watched over, and taught are called away, and we have every reason to believe they "sleep in Jesus"! It is with thankfulness we would record that we have this hope of some who have been taken from our midst during the past year.

Last November, Paulus, a teacher in one of our schools, who, with his family, had joined us a few years previously, was very ill, and when told by his doctors that he could not recover, spoke of his approaching end with great calmness. A few days before his death he said to us, "I have been a great sinner, but 'the blood of Jesus Christ cleanses me from all sin,' therefore I have no fear of death; my Saviour is ever with me, I feel Him near night and day. When I was a heathen, how much I feared death! but now that fear is all gone."

Some of his heathen friends, who had known him before he became a

Christian, were much astonished to see the great change in him, and said they could not understand it; he used to be such a violent man they were all afraid of him. "It must be a good religion," they concluded, "that can change a man like this."

#### *One of India's Scourges.*

At the beginning of this year there was a terrible outbreak of small-pox here and in the surrounding districts. Thousands died of the disease; some from among us were also taken—among these, a young woman of the name of Rhoda, who, with her mother and younger brother and sister, joined this Mission in 1888, and were in the following year baptized by the Rev. F. Bower, C.M.S. Rhoda married a Native Christian after her baptism. A few days before her death last January she said to one of her relatives who was attending her, "I know I shall not get better, but I am in the Lord's hands; He is ever with me, I have no fear of death. I know He is going to take me to Himself. I

have quite done with this world. Tell my mother and husband not to weep for me, for I shall be much happier *there*. I leave my baby to the care of my mother. Do not let any one grieve for me." A few days ago this little one was taken to rejoin its mother above.

Others bore similar testimony before their death; among the number were a goldsmith and his wife. Their three young children were in less than a month deprived of father and mother. Their relatives, being heathen, would have nothing to do with these children, because their parents had become Christians, so we took them into our Children's Home. A lady has kindly undertaken to support the eldest, and should the hearts of some kind friends be moved to care for the other two, how glad and thankful we should be! A child can be supported for 4*l.* per annum.

#### *Healing the Sick.*

In the Dispensary 4013 patients have been treated and 508 have been visited, chiefly in the surrounding districts. In going out to the villages we always get a ready hearing. Numbers congregate to listen to the Gospel, when they know medicine will be administered afterwards to the sick. We much regret not having more time to give to this part of the work, as out in the country places the people know so little of the Way of Life, and very few of them can read. How we long to establish more schools among them! but time and money are both needed for this.

#### *Schools.*

We have now four schools, containing in all 248 children. Two of these are high-caste schools in Trichur; the third is a school near our bungalow, attended chiefly by the children of the converts. The fourth is at Ayanthol, a hamlet at about four miles distance, inhabited chiefly by high-caste people. At first they were very much opposed to a Christian school being opened in their midst, but when the cholera broke out we went among them, giving medicines and ministering to the stricken ones, and they were much astonished to see that we and the Bible-women were not afraid to go to the infected houses, and became more friendly. Ultimately we were allowed to purchase a piece of land close to the temple, and on this we have erected a schoolroom, in which ninety-three children are now being taught. When we opened this school there were only three persons in the place who could read. Now many of the children read very well, and are delighted to get Scripture cards and leaflets to take to their homes and read to their mothers. Thus the Light is being spread in this dark place, and we are asking that an abundant harvest may be the result.

About five miles in another direction there is a fishing village called Neddawari, where the people are very anxious to have a school, and have often asked us to open one, which we shall most gladly do as soon as funds permit. About 15*l.* per annum would be needed for this. The people are

mostly very poor, and elementary education only would be required for their children, so that the school would not be expensive to work, and at the same time Christian knowledge would be diffused among these who are now "sitting in darkness and in the region of the shadow of death" Are there not some who will kindly help us with this?

In our Industrial School we have twenty-two widows. Two of these with their three children were baptized last week by the Rev. F. Bower, C.M.S. During the year four women from this class have been called Home; one has been married, and one has gone out to service in a Christian family. Eight of the women are now under Christian instruction daily, and we trust, through Divine grace working in their hearts, they may all become true followers of Jesus.

During the year nineteen in all have been received into Christ's visible Church on earth by baptism—ten adults and nine children. We thank our Heavenly Father for the few. Would that many, many more had been "rescued from the paths of the destroyer"!

*Sowing the Seed of Eternal Life.*

Our Bible-women meet with much encouragement in their work; they are generally well received, and have often interesting conversations and incidents to relate to us when they return from their visits. There seems a growing disposition on the

part of the people to listen to the Word.

Our warmest thanks are due to the Committee of the "Widows' Association" for the grant kindly sent in aid of our widows, and to Miss MacGregor for her valuable help in disposing of the articles sent from our Industrial Class; also to the friends in Hamilton, Ont., for their timely aid. Nor would we forget those who show their practical sympathy by caring for some of our orphans. "Nemo" supports two children, "Jerome" two; Miss Gillespie, Mrs. Byng, Mrs. M. de Carteret, Mrs. W. Major, Mme. de Schonlepnikoff, Miss A. A. Davies, Miss Fielder, each support one child; Miss Le Gros and Miss Hemery one between them.

The Rev. H. C. and Mrs. Hodges, "A. B.," "A Friend," per Mrs. A. Bourdillon, and others have also rendered us valuable assistance in contributing towards a new Home, which we much need for our widows and children; their present one is only of mud with a thatched roof, through which the heavy rains often penetrate in monsoon weather, sometimes breaking down the walls.

The friends who kindly sent us needlework for sale, some beautiful illuminated texts, and dolls, bags, toys, &c., for school prizes, we would also ask to accept heartfelt thanks. How much pleasure these kind gifts afford to the little recipients, I scarcely need say.

*August 5th, 1893.*

## CEYLON.

**The Clarence Memorial School, Kandy.**

BY MISS BELLERBY.

It is somewhat difficult to know where to begin and where to end, but we must do our best to give our friends at home some idea of the work that has been going on amongst the Kandyan ladies and children. Many little instances in our visiting, especially lately, have shown us that we are gaining considerably the affection of the Kandyan women, that they really like to see us.

For instance, when calling on a Kandyan lady a few months ago, we found she was very ill, and we quite expected to have to leave without seeing her; but to our great surprise, we were taken into her bedroom, and this in a bungalow where we have often been refused admission. Also, during the hot season, when many are suffering from fever, a Kandyan chief and another chief's wife were both brought into Kandy to be nearer the doctors. During their illnesses they were very much pleased to take some beef-tea I made for them; the chief liked it so much that he bought a pan and jar, and then asked me to explain the mystery of cooking it to his wife. I gave her several lessons, but she only looked at the pan and jar, and shook her head in a hopeless way, saying in Singhalese, "I could not do it."

Poor thing, she did not look as though she could, for these Kandyan ladies are never taught to do any work; but we trust that the children

who have been in the Clarence Memorial School will grow up clever, useful women, and be able to nurse their husbands or friends in times of sickness.

I am grieved to say that the chief died. He would go out before he had gained any strength, and took a chill. This brought on a relapse, and in a few days he passed away. I saw him the day he died, but he was quite unconscious. The next day when I called, his wife took me into the room where he was laid. There were candles burning at the head and foot of the bed to keep away evil spirits. His hope was that after his death, as he had to pass into some animal, it might be into a cobra, and then he would be able to avenge himself on some of his enemies.

In the school the numbers keep about the same; there are many promises of more, but at present the children have not come, though after the great annual festival in August we quite hope to have them. Patty, our baby as we call her, for she is very tiny and only five years old, is indeed a quick child, with bright black eyes twinkling with mischief and fun. If you could peep into our schoolroom sometimes, you would see a very merry party, for Patty has said some quaint thing which has made the others laugh. She is very wishful to speak in English, and her attempts are very amusing. Our eldest girl is about

fourteen years old. Twice her father has wished to take her away to be married, but both matches have been very unsuitable, and we have persuaded him, if we will keep her at school, not to let her be married until she is seventeen years old. In the meanwhile we are trying to find a suitable husband, for in Ceylon, as in many other Eastern countries, the girl has no choice in this important matter, it is all arranged for her.

The work in the school is very encouraging; the elder girls especially show in many ways that they really are seeking to live for "Jesus only," and to help the little ones to do so. It is a very touching sight every evening at six o'clock to see the children gathered round our Singalese teacher, who is a devoted Christian woman, praying for their parents, that they may become Christ's.

Among the many things we need is another school for a little lower caste of children; so many girls are brought to the school whom we cannot admit, and it is most sad to see the disappointed looks of the parents and children as we tell them that they cannot come. If we do not take them in, the Roman Catholics will, or

else the Buddhists, for they have opened a school in opposition to ours. We do so trust that this great need may soon be supplied, and that we shall be able to enlarge the work by having another branch school for these children.

Many English ladies, who have been travelling in India, have come to Ceylon to see the wonderful temple which contains "the Tooth," and hearing that there is a school for the Kandyan chiefs' daughters, have come to see them. Several ladies have been most kind to the children, and some, on their return to England, have sent our little ones useful games and other things. I need not say how greatly we value these visits, as well as their kind thought for the little ones.

We do not forget all the kind help our friends give us; for the prizes, for our Christmas tree, or presents to give when visiting, we are very grateful. We are always needing dolls or some other little toy to give away. A very small thing gives great pleasure to these children. My mother sends me a box every year, and would gladly enclose any small gift. Her address is, Mrs. Bellerby, 7, Heworth Green, York.

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#### C.E.Z.M.S. AUTOMATIC COLLECTING BOXES.

WE have had several applications for C.E.Z.M.S. Collecting Boxes, with the automaton figure of an Indian woman, who *salaams* when a penny is put into the slot. We are now able to obtain a limited number of these boxes, if orders are sent to the Secretary, C.E.Z.M.S. Office, 9, Salisbury Square, E.C. The price will be 1/.



## Foreign Notes.

### SOUTH INDIA MISSION.

OOTACAMUND.—“*Strangers yet!*”

Nanibai, a young girl, daughter of a mutton-butcher, has just left to be married. She was one of our most eager pupils. Her house was dirty and dark—a miserable house with bits of meat for sale in front; but the friendly welcome made one feel ashamed of the involuntary shudder caused by the smells and sights.

Poor child, she is very young, and was in absolute ignorance as to the man she was to marry. The day I went to say good-bye, I noticed that a woman came up to the sack which

served as a *purdah* in the doorway, but was instantly pushed away, while all the women inside laughed. Presently, on my asking about the future husband, the bride was hustled out at the back, and this woman introduced as the mother-in-law, the girl not being allowed even to see her at this time.

I hope that Nanibai will be visited by the Zenana ladies of the L.M.S. at Coimbatore; she begged me to write and tell them about her.—*From Miss Synge, July 11th, 1893.*

## Correspondence.

(*The Editor disclaims responsibility for the opinions of Correspondents.*)

DEAR EDITOR,—Kindly allow me through the medium of INDIA'S WOMEN to make known our proposed York Missionary Loan Exhibition and Sale of Work, to be held (D.V.) November 7th to 10th in the Exhibition Buildings. There will be courts containing curios from Africa, India, China, Japan, Palestine, and North-West America, and short addresses on missionary work given in each. One interesting feature will be the court of exhibits in connection with the “Missions to Seamen,” and another the full-sized model of a Bengali Zenana, in which the ladies of the C.E.Z.M.S. will hold frequent receptions, and explain the work of the Society. It is hoped that friends from a distance will give us the pleasure of their presence.

*Charges*:—Tuesday: 12 to 6 p.m., 2s.; 6 to 10 p.m., 1s.; Wednesday, 12 to 6, 1s.; 6 to 10, 6d.; Thursday, 12 to 10, 6d.; Friday, 12 to 6, 6d.; 6 to 10, 3d. Season tickets, 2s. 6d.; evening season tickets, 1s. Sunday-school classes, if in the care of teachers, 1s. for ten scholars; on Thursday at 6, and Friday at 12. No teacher to bring more than ten scholars.

Railway day return tickets (first and third class) will be issued by the

North-Eastern Company at a reduced rate, on production of an Exhibition ticket.

Season and day tickets can be had from Mr. Pickering, High Ousegate; Mr. Glaisby, Coney Street; Mr. Sampson, Coney Street.

Will all friends of missionary work pray for the Master's blessing on this undertaking?

ELIZA J. BARDSLEY,  
*Assoc. Sec. for Yorkshire.*

### A new Book for Children of all Ages.

AT the request of some of our Association Secretaries, we are re-publishing in book form the "Stories for the Children from Mother's Note-Books," which have already appeared in *INDIA'S WOMEN*. This book of travel, written during a tour in the Indian Mission-field, will cover seventy-two pages, including a short Introduction from the gifted pen of Miss Winscombe, and twenty-five illustrations, a large proportion being original drawings given for this book by an artist who is a member of the Daybreak Workers' Union. It is published at 1s. 6d., post free. One dozen copies may be obtained at 1s. each, from the C.E.Z.M.S. We hope this book may be made useful as a prize in Sunday-schools, Bands of Hope, and in other parochial organizations.

### Notices of Books.

THE SAME LORD. *By* EDWARD C. MILLARD. "An Account of the Mission Tour of the Rev. G. C. Grubb, M.A., in Australia, Tasmania, and New Zealand, from April 3rd, 1891, to July 7th, 1892. Being a continuation of the story of what God hath wrought," compiled from diaries kept by members of the Mission party.

EARLY in 1891 the way was made plain for Mr. Grubb to accept an invitation given to him during his previous tour by the Bishop of Melbourne, Dean Macartney, and several clergy, to evangelize in Australia, Tasmania, and New Zealand.

More than the necessary funds required for the voyage were supplied, and, accompanied by Mr. and Mrs. Millard, he set sail in a P. & O. steamship on April 3rd. He was subsequently joined by David, an evangelist from Ceylon, and Messrs. Horan, Jackson, and Campbell.

God manifestly owned the message spoken by His servants. The testimony of Mr. Eugene Stock to the value of Mr. Grubb's work is as follows:—"I am bound to be a faithful reporter, and I can only say, after considerable opportunities of forming an opinion, that the cause of spiritual religion owes him, and the Lord through him, a deep debt of gratitude. . . . One thing is certain, that Mr. Grubb has sent people to their Bibles."

One lays down the book thankful for the work God accomplishes when His servants are filled with the Holy Ghost; and also with confirmed belief that those who are whole-hearted for the King of kings have a rich reward, even here, in joy and peace and love. The entire book might be taken as an illustration of the words, "always rejoicing." God needs various men for His work: for any one to imitate Mr. Grubb would be a failure and burlesque; all have not the same gifts and graces. But the great lesson to

be learned from this remarkable record is that to be full of the Holy Ghost means "much people added unto the Lord."

*The Thumb Prayer-Book.*—Under this name an irresistibly attractive edition of the Book of Common Prayer has been issued by the Oxford University Press, Amen Corner, E.C. It is printed on Oxford India paper and weighs less than three-quarters of an ounce. In spite of this triumph in compactness and portability, the type is good and readable.

## NEEDS AND WANTS.

### *For the North India Mission.*

A lady is needed for the Normal School, Calcutta, to succeed Miss E. T. Sampson.

### *For the Punjab Mission.*

A medical worker is urgently needed for Batala, where Miss Dixie has carried on very important and encouraging work in what is known as the "Star" Dispensary.

### *For the South India Mission.*

A fully qualified Medical Missionary is needed at once to carry on the work among Mohammedan women at Bangalore begun by Miss Nixon, who left the Mission on her marriage in November.

Another appeal comes from Bangalore. Miss A. M. Smith, the head of our Mohammedan Mission at this station, has strongly represented the need of a training home in South India for lady missionaries. Contributions will be received for this object by the C.E.Z.M.S. Financial Secretary, 9, Salisbury Square, E.C.

### *For the China Mission.*

For the past three years two ladies have contributed 70*l.* annually toward the support of one of our missionaries in the Fuh-Kien Province. Though unable to continue to give that amount, they are willing still to be responsible for 20*l.* a year, if some friend or friends are willing to guarantee the remaining 50*l.*

We trust that our needs in the Mission-field will always be regarded as subjects for prayer.

## WANTED.

*Kurtas, skirts, spectacles, pieces of material,* for the widows of Industrial Classes at our different stations. Miss MacGregor, 17, Gunterstone Road, West Kensington, W., Hon. Sec. for the C.E.Z.M.S. *Indian Widows' Union*, will supply patterns of garments, or give information, and receive and send other kind gifts for the needy widows of India.

Many thanks for the generous response to this notice published in former Numbers. The demand, however, still greatly exceeds the supply.

*Foreign Postage Stamps* (except the common Continental and United States) and collections, for which 20 per cent. more than dealers offer will be given. All proceeds to be devoted to the C.E.Z.M.S. Address, I. W., 19, Kensington Crescent, London, W. Please do not send any English, French, or German stamps.

*Foreign Postage Stamps.*—Miss Sandys, Manorside, Leigh Road, Highbury, N., will be glad to get old Cape of Good Hope, West Indian, old Colonial, and present day African stamps to sell for C.E.Z.M.S.

*Mothers' Meeting Parcels.*—Miss Sandys, Manorside, Leigh Road, Highbury, London, N., will be very glad to supply parcels for Mothers' Meetings. Many "mothers" are glad of this opportunity of helping missionary work by the purchase of articles of clothing suitable for themselves or their children. All goods, not selling readily, may be returned.

## The Editor's Work Basket.

*Notice of C.E.Z.M.S. Clearance Sale.*—Clearance Sale at the Manor House, Leigh Road, Highbury, N., Wednesday and Thursday, November 22nd and 23rd, from 3 to 7 o'clock. Knitted and crochet woollen goods (sold by weight, 4s. 6d. per lb.) and inexpensive fancy things, suitable for Christmas presents and for winter gifts to the poor. Orders by post for parcels of these goods will receive careful attention.

Mrs. A. Morris, The Vicarage, Kirk Michael, Isle of Man, acknowledges, with most grateful thanks, a parcel of wools for knitting into articles, to be sent to Kashmir, India, from an anonymous friend at Herbert Road, Plumstead, Woolwich. Also, a parcel of fancy-work materials, from Mrs. Falloon, Craigside, Higher Bebington, Birkenhead, for making into articles for sale, the proceeds of which will be devoted to the C.E.Z.M.S.

*Materials for Fancy Work.*—Mrs. James Peck, Linden House, Eye, Suffolk, has, year by year, kindly supplied needlework, prepared and begun for the pupils of our missionaries in India. Any help in carrying out this valuable undertaking will be gladly received. Canvas and wools are specially in requisition.

The following places of business are recommended for buying nankeen dolls by the dozen to be sent to India as prizes in Mission schools and Zenanas: William Farquharson, 17, Brushfield Street, Bishopsgate Street Without, E. (please notice change of address); William Reddan, Old Compton Street, Soho; James Wisbey and Co., 77, 78, 79, Houndsditch. Light-haired dolls are to be avoided, as the Indian women and children think they represent old women, and biscuit china is apt to turn black with the climate. To suit the Oriental taste, dolls should be dressed in the brightest colours; plain white is not acceptable, as it is the dress of the widows.

### PRAISE AND PRAYER.

MEETINGS for Praise and Prayer, open to all friends, will be held in the Society's Office, 9, Salisbury Square, E.C., on Monday, November 13th, at 3 o'clock, and on Tuesday, November 28th, at 3.30.

### REQUEST FOR PRAYER.

Definite believing prayer is asked that there may be a very large increase in C.E.Z.M.S. funds, in order that present work may be sustained, and that extension may be possible, if this be for God's glory.



## Stories from Mother's Note-books for the Children.

By U. S. O.

### CHAPTER XI.—GOOD-BYE TO BENARES.

Mrs. Hooper often said, "You must see my boys," and when we did see them we did not wonder at her love for them. Their dear smiling faces gave us a grand welcome, and the old teacher, who was dressed in what looked like an old ironing-blanket, with an ironing-cloth over it, was very anxious they should read, sing, count, in fact do *everything* in the way of lessons that a schoolboy can do. So down we sat to listen. First in very shrill voices they sang, or one might say shouted, a translation of "I think when I read;" but the great fun was when they did "the storm"—you know the action song we have in our school at home. Bare feet make the noise of thunder much better than boots, and the drops of rain they did admirably; we could hardly believe that there was no heavy shower—that India's rainy season was over, for the wind was whistling, the sound of rain increasing, and a peal of thunder beginning again. The faces of the boys made us laugh, their black eyes were rolling and dancing with fun, and they grinned and showed their white teeth and looked altogether comical.

In the industrial part of the school the boys were making carpets; if only we had known the size of our nursery we might have ordered some; as we did not, we went to the group of women and girls under the trees in the compound, and watched the lace-makers, and spent our money on

their work. After all lace is easier to carry about India than carpets would be.

Later in the day we enjoyed a lecture Mr. Hooper gave on some of the places he had seen in the Holy Land. On our way to the lecture we had the fine sight of fifty-four camels; we always wish for you to be with us when we see camels and elephants.

Our day was not ended yet, for there was a dinner party of eleven missionaries; each one brought his servant. You will remember I told you about the men in round hats or turbans standing behind their masters in the hotel at Bombay. I heard a story about the sacred bulls of Benares; there were so very many of them that no one had any peace. The creatures were unchecked and grew wild, and yet no Indian dared touch them. Miss A. L. O. E.'s brother, who was a great man in Benares, quietly collected forty of these sacred bulls and sent them in a ship down the river, and had them driven several miles into the jungle for change of air, and here he left them to their fate. The jungle abounds with tigers, who would not be likely to consider the bulls sacred; you can easily guess what became of them. The forty bulls cleared away did not seem to make any particular difference, for very many were still left to roam about the streets.

Every one who reads missionary books knows that the poor Indians often come hundreds of miles and dip in the Ganges to wash away their sins. We had no idea until we were in Benares how many pilgrims come each day to the holy river to be cleansed. One morning we went early to the city, and Mr. Hooper took a boat in which we were rowed up and down the river. Looking from the shore on the "holy city" of the Hindus, we understood better than ever before that it was a city like Athens, "wholly given to idolatry." The sun shone on the gilded roof and tower of one temple. We should have thought it beautiful had we not remembered it was just like the sepulchres we read of in the Bible—only grand outside. It was in this very temple that there was the bad well with the poisonous water, which the poor people drink to please their cruel god Siva—the god who wears the dreadful necklace of skulls. Hundreds of men and women were coming down the various stone stairs to the river; on their heads or shoulders they carried *lotas* or *gurrhas*.

We saw holy men selling marigolds and rubbish to the Hindus as offerings to Mother Gunga, as the Ganges is called. We could also see a group encircling some holy man who sat on the ground and read sacred

stories about the heathen gods. People go into the water with their clothes on, mutter prayers, throw in their offerings, and then come out, change their clothes and get some holy Brahmin to put a fresh mark on their foreheads ; the worshippers of Siva have three marks like this        made in white or grey.

All the people looked very devout ; some plucked at beads, just as Roman Catholics do when they pray. Others nodded the cow's head, which I told you is put on like a sock on the hand and arm. Little children were dipped in ; they did not enjoy the act of devotion, and clung crying to their mothers, just as you would have done (when you were two years old) if I had dipped you in the sea.

The poor heathen are all wrong in worshipping idols, and yet they taught me a great many good lessons that morning. Can you think what some of those lessons would be ?

After we had turned away from the river, a lady missionary took me with her to visit Zenanas. In one of them was a young widow dressed in white, for mourning, and with no jewels. She was very pleased she knew some English sentences, took us both by the hand and seated us, saying, "It is very kind of you come see me." We could see she liked our visit, she looked so very happy all the time we stayed with her. First her work was shown to me, a braided jacket, smoking-cap, baby's hood, and various other things. Next came English reading from a little book called *The Angel's Message*, then the sentences were translated by her into Bengali. It was amusing to watch the old mother, who sat by her side and seemed very proud of her daughter's performances. This old body wore a shawl which is much in use amongst the Hindus, it was covered all over with the names of their gods. Both mother and daughter were perfectly delighted when I promised to bring one of the girl's copy-books to England to show to my children. The copies are set in English ; a great many of them, you will see, are texts like "Christ Jesus came into the world to save sinners." This is a good plan, for whilst the missionary sits by her pupil, watching the writing, she can explain the text, and then again the pupil learns the words perfectly by writing them over and over again. Do ask that the Holy Spirit may take these messages from the Bible right into the hearts of the poor heathen women. You know God's Word is like a fire, and like a hammer that breaks the rock—that is the stony heart—in pieces.

We had some curious presents before we left this Zenana. Into my

pocket-handkerchief was popped a basket made of leaves sewn together, and this was filled with cocoanut sweets; a parcel was also given me of betel-nut and other rubbish for chewing! If I brought this home for you as a treat, you would be sadly disappointed, for it is not at all nice.

You have seen the monkeys in the Zoological Gardens, but even in the largest cage there, you never saw such a host of monkeys as we did the last time we went sight-seeing in the city of Benares. We were bound for the Monkey Temple, and long before we got there, we knew we were in the right neighbourhood, for on the edges of verandahs, sitting in trees, peering down from flat house-tops, were horribly ugly brown monkeys. At last we arrived at a large tank and temple; and there, running in bands of eight or ten at a time, swinging in the branches of trees, hopping down the steps of the tank, were the sacred monkeys. I put up my hands to protect my head, for we had the uncomfortable feeling that they might jump into the carriage, or alight on our hats from the trees—such harum-scarum ways they had, poor, wretched creatures! However, we happily escaped. No one may kill these gods. They are regularly fed seven times daily. Once when there was a famine in India, poor little children were starving, but food was still always provided for these monkeys.

Just as we were hearing this from Mr. Hooper, a dirty Hindu boy appeared with a plateful of popcorn. You should have seen the sight: sixty monkeys chased one another and rushed headlong for the food; they looked more like a silly flock of geese than like gods. These mischievous monkeys are such greedy creatures, they eat with both hands at once, stuff their mouths in very rude fashion, and jump over each other's heads to steal a neighbour's share. Some of the bigger monkeys nursed the smaller ones in a very fatherly and motherly fashion, and ran up and down the steps to the tank with their babies in their arms.

We had no desire to go inside the Durga, or Monkey Temple, in spite of the attraction held out to us of seeing the splendid bell, which was, I am ashamed to say, given to it by an Englishman.

We were glad to turn our backs on the monkeys and drive away to get a good view of an ancient city, called Ram-nugger, on the other side of the Ganges. "Nugger" means city, so this place was the city of the great heathen god Ram. We were very sleepy and tired, almost too sleepy to enjoy a missionary Bible-reading, with which we ended our last day in



Benares. We knew we must be up early next day, for there was a girls' orphan school we wished to see at Sigra, and farewells to all the missionary friends in both compounds. All was happily accomplished, and then good-bye, Benares, good-bye, kind Mr. and Mrs. Hooper, in the train again, and this time we are all on our way to Agra.

(To be continued.)

## Prize Competition.

### SUBJECT OF SCRIPTURE STUDY FOR NOVEMBER.

Trace in the Acts the success of the Gospel among the *Jews* as far as it can be estimated by numbers. What may be gathered from the Acts and Epistles as to the extent to which the *heathen* world was *evangelized* in the lifetime of the Apostles?

It is open to all who have completed their sixteenth year to compete. A reference Bible (Authorized or Revised version) may be used, but not concordance. Answers should be sent in, marked outside, *Bible Study*, to 9, Salisbury Square, E.C., on or before the first day of the month following that in which the subject is announced. Will competitors give in each case name, age, and address? Receipt of answers will be acknowledged each month by initials.

Scripture studies for September have been received from :—C. M. R. B., C. M. M., F. M., R. M. S., and R. W.

## Notices.

- \* \* \* *All Communications, Contributions, Books for Review, &c., &c., are to be addressed to The Editor, C.E.Z.M.S., 9, Salisbury Square, Fleet Street, London, E.C. Articles for the forthcoming issue must be received by the 15th of the second previous month; short notices by the 5th of previous month.*
- \* \* \* *Contributors are requested to write clearly on foolscap paper, on one side only of the leaf, and to keep a copy for their own use.*
- \* \* \* *Correspondents will kindly note that the Magazine being the official organ of the Society, all accepted contributions are, by our Constitution, subject to the revision of the Publications Sub-Committee.*
- \* \* \* *All correspondence regarding offers of service in the Mission Field, Training of Candidates, &c., should be addressed to the Secretary of the Candidates Sub-Committee, MRS. SANDYS, Manorside, Leigh Road, Highbury, N.*



"The Dayspring from  
on High  
hath Visited  
Us,  
to give Light  
to them  
that sit  
in  
Darkness."



Hail the heaven-born Prince of Peace !  
Hail the Sun of Righteousness !  
Light and life to all He brings,  
Risen with healing in His wings.



*(By permission of Raphael Tuck and Sons.)*

# INDIA'S WOMEN.



THE old year is fast drawing to a close; before a new one dawns upon us we pause to take a brief retrospect and to consider the probabilities of the great unknown future. To God be all the glory for what has been accomplished during 1893; to us belong shame and confusion of face for the "great undone." There remains yet much land to be possessed,

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Our Home Work occupies more than the usual number of pages, and we call special attention to the Financial Statement.

\* \*

We are glad to announce that Mr. J. D. Tremlett, late of the Indian Civil Service, has accepted the post of Vice-Chairman of our Committee. Major-General C. G. Robinson has asked to be relieved of this appointment, to which he has for long added that of Hon. Secretary, as he finds it impossible to compass the increasing duties of both offices. The debt of gratitude the Society owes to the ex-Vice-Chairman is deeper than can

be expressed ; we are thankful to have found a successor in Mr. Tremlett, who will bring to the Committee a vast amount of experience of India, as well as interest in Mission work, and we give him a cordial welcome.

## Financial Statement.



AS the accounts for the first half of this year have now been made up, and the Estimates for 1894-95 passed by the Committee, it may interest the friends of the Society to know the present state of the finances, and what we must be prepared to do next year.

The income and expenditure during the six months ending September 30th, 1893, are as follows, and for the sake of comparison the figures for the same period of 1892 are also given :—

INCOME.			
	1893.	1892.	
Associations . . . . .	£5,706	£6,612	
Direct Contributions . . . . .	2,109	2,482	
Legacies . . . . .	495	50	
Daybreak Workers' Union . . . . .	50	57	
Interest . . . . .	138	81	
Total . . . . .	<u>£8,498</u>	<u>£9,282</u>	
EXPENDITURE.			
Missions :			
Foreign . . . . .	£13,186	£12,829	
Home . . . . .	606	975	
Home Charges . . . . .	2,023	1,919	
Total . . . . .	<u>£15,815</u>	<u>£15,723</u>	

A reduced income with an increasing expenditure is not a pleasant retrospect, but with a full knowledge of the fact, the Committee have sent forth this year that splendid band of missionaries to whom we bade a loving farewell on October 12th. The crowded hall at Kensington bore evidence to continued and increasing interest in the work of making known the Gospel to the women of India and China, and furnishes the Committee with good ground for believing that the financial prospect will brighten before the close of the year.

A large increase to the staff of missionaries, however, means a corresponding increase in the expenditure, and the extent of this will best be

realized by a comparison of the Estimates for 1894-95, which have just been passed, with the sanctioned Estimates of the current year:—

Chargeable to Missions :	1893-94.	1894-95.
Foreign . . . . .	£25,049	£26,684
Home . . . . .	2,100	2,680
Home Charges . . . . .	4,495	4,445
Total . . . . .	£31,644	£33,809

These figures surely call for continued, earnest, prayerful efforts on our part if the great work in which we are engaged is not only to be maintained but extended. The good Lord has richly blessed our poor efforts in the past and answered our prayers. May we not well trust Him for the future? But in every prayer, may each of us be enabled to recognize our own individual responsibility, and so act that we may at last be thought worthy of the gracious testimony, borne by our loving Master, to her of whom He said, "She hath done what she could."

R. F. LOWIS.

#### COMMITTEE NOTES.

At the Meeting of the *General Committee* on *Wednesday, November 1st*, J. D. Tremlett, Esq., was appointed Vice-Chairman of Committee.

The Secretaries reported the first meeting, on October 18th, of the Trustees lately appointed to hold property on behalf of the Society; and also the sailing of missionaries during the past month, on the dates announced in the leaflet distributed at the Valedictory Meeting.

A grant was made to Miss Dixie toward expenses of special medical classes which she is attending; also a grant of Rs. 15 per mensem for a girls' school at Srinagar.

Bishop Hodges reported a very encouraging opening of school work at Mavelicara; the numbers have rapidly increased, and could no longer be received in the miserable little house at first rented. On his recommendation, a grant of Rs. 100 was made for the erection of a temporary school to accommodate the children on a site assigned by the *Tahsildar*. A letter had also been received saying that Miss Lena Beaumont, who had taken a First-class Diploma at the Madras Medical College, had been engaged as a medical assistant in local connection at the Trevandrum Hospital.

On the representation of the Rev. Ll. Lloyd, Corresponding Secretary, sanction was given for the erection of a small cottage at the Ku-Liang Sanatorium for our Foochow missionaries, at a cost of 400 dollars.

Miss Bristow was accepted on the recommendation of the Candidates' Committee as a missionary of the Society, to go out to Bengal with a view to take charge of the Girls' Boarding-school at Krishnagar on the marriage of Miss Annie Sampson. She will sail by the P. & O. ss. *Chusan*, on November 24th.

The Committee had an interview with Hon. Winifriede Sugden on her return from her Deputation tour in Canada.

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#### SCHEME FOR A PROVISION FOR MISSIONARIES ON RETIREMENT.

It is well known that this Society does not profess to make any provision for their missionaries when old age or ill-health compels them to retire from active service. This, however, is not a satisfactory state of things. Those who have borne the burden and heat of the day, and who in the forefront of the battle have year after year faithfully done their duty, and at length are compelled to relinquish their much-loved labours, should surely be tenderly guarded from anxiety about their future. The Master will provide for them. Yes; but He condescendingly invites those who call Him "Master" to help in this work.

The subject has constantly been in the hearts of those who have had the management of this Society, but the annually increasing staff of ladies demands that something should be done, and done without delay.

Every penny of the ordinary income of the Society is required to maintain the existing work and to meet the fresh calls that are made from all sides, and which, alas! are too inadequately met year by year. The ordinary income of the Society, therefore, cannot bear the additional charge of providing for retired missionaries, nor ought it to do so.

The Committee at their last meeting resolved that steps should be taken to establish a fund to provide for our missionaries on their retirement, without trenching on the ordinary income of the Society.

The Committee have under their consideration some definite scheme for the creation and the administration of such a fund. They will thankfully receive any contributions towards this object, the necessity for which they believe is realized by all who take an interest in those who are bravely toiling as their representatives in the Foreign field, and they guarantee that all sums thus received shall be credited to the fund and invested.

### On Active Service at Home.



CONTINUE in prayer, and watch in the same with thanksgiving." Is not this double call to the Colossian Church, a word in season for us Home workers to bear in mind as we draw near to the close of another year? For, as we look back, do we not see on the one hand the unfailing "goodness and mercy" which have followed us all the way, and on the other, our own great shortcomings in hope and faithfulness and zeal? It is this spirit of blended prayer and praise which forms the keynote of the first Report of the Isle of Man Auxiliary, given in at the anniversary which has recently taken place. The branch has made most satisfactory progress, the funds having more than doubled in amount, 68% against 32%. About twenty-four meetings have been held this year through the united efforts of Miss Bartlett from St. Catherine's Hospital, Amritsar, Miss Catchpool from Narowal, and Miss Rose, Assoc. Sec.; four or five of these are noted as new openings affording much encouragement. The sum collected was over 27%, and the sale of books realized 1% 14s. But the secretary will not rest content with what has been attained; the Report proposes that they should "go on with fresh aims and fresh effort to do more in the coming year," trusting that the suggestion made, that the Auxiliary should at least raise sufficient to support one missionary, may soon be realized. Then comes a hint on the importance of studying missionary literature as well as working: "As we read we shall sympathize, and as we are touched with pity, we shall be led to pray with more definiteness and reality."

\* \* \*

From the Isle of Man, Miss Bartlett crossed over to fulfil engagements in Cheshire and Yorkshire. At Macclesfield, she had several meetings well attended and supported by the clergy of the respective parishes. At Stockport, an interesting exhibition with sale of work was opened by Bishop Royston, in the presence of a large number of friends; many valuable curiosities were lent by residents in the neighbourhood, and the Society's model Zenana was shown. A staff of ladies had been enlisted to explain the use of the different objects, and Miss Bartlett gave short addresses at intervals. At York, about two hundred assembled at the Soldiers' Institute, by invitation, to hear Miss Bartlett. His Grace the



Archbishop, who occupied the chair, expressed himself as deeply interested in the story of St. Catherine's Hospital, and promised to become an annual subscriber of 2*l.* 2*s.* At Ripon, the Dean, with his usual kindness, threw open the Deanery for the meeting ; he deeply regretted that on account of indisposition he was unable to be present, but he sent a message of sympathy through the chairman. A goodly array of Sunday scholars listened with great attention to an address given at Armitage Bridge, and afforded practical proof of their interest by a collection of 1*l.* 4*s.*, almost entirely made up of pence.

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Towards the close of her furlough, Miss Carey took advantage of two openings put before her—one at Redditch, where she was specially invited by the Vicar, Canon Newton, to tell of the work at Karachi, on account of her association with Miss Dawson, who was a parishioner of his at Driffeld. In the course of his remarks as chairman, the Canon said they had sent out one of their best workers from Driffeld, and he trusted her example might soon be followed at Redditch, and expressed great pleasure that the first gathering in his new house should be a missionary one. On the Sunday following, Miss Carey spoke to Mrs. Newton's most interesting Bible-class, which numbers over 100 members, many of whom took books and collecting-cards. At Paignton, she was allowed the use of the parochial schoolroom to address members of the G.F.S. and Y.W.C.A., who with their friends mustered to the number of eighty ; the Rev. T. Vincent, the Vicar, himself presided ; 5*s.* worth of books was sold, and 2*l.* collected for Karachi local funds. This was quite a new departure, and it is hoped that the interest aroused may lead to definite results in the parish.

\* \* \*

The services of the Rev. G. Ensor, Vicar of Rendham, the Society's Deputational Secretary, have been gladly accepted in many parts of the country. During the month, he has brought forward the claims of the C.E.Z.M.S. at Exeter Cathedral, at St. Margaret's, Brighton, at Rochester, at Christ Church, Bromley, and at Cheltenham. The meeting at Cheltenham was held in the Assembly Rooms, the Archdeacon of Gloucester taking the chair, supported by many of the clergy in the town. After the Archdeacon had expressed his hearty sympathy with the cause, the Rev. G. Ensor gave a very interesting address, closing with a pathetic

picture of the fate of the Hindu child-widow, and an earnest appeal for more funds.

\* \* \*

Miss Goodwin, late of Tarn Taran, reports a growth of interest in several parishes which she visited in Suffolk. The annual sale at Wickham Market took place at the Foresters' Hall on October 6th. A great variety of articles were displayed at the different stalls, and no pains spared to make it a success. Miss Goodwin gave personal reminiscences of her visit to India, and was followed by Mrs. Backhouse, of Helmingham. The latter had her sale in the Rectory garden about a fortnight earlier. Stalls were arranged on the tennis lawn, and the first was well supplied with needlework, &c., by the Helmingham D.W.U. Band, contributions being sent from as many as thirty-two houses in the parish. The Sunday-school room was used as a museum for Indian curiosities, and there Mrs. Cooper, of Colchester, gave an address at the close of the afternoon; the sum realized was about 16*l*.

\* \* \*

The members of the Guildford Working Party, with the supporters of the Kathleen Edwards Fund, and their friends, were invited to meet Miss Harding in an informal way on October 3rd; between sixty and seventy responded to the invitation, some of whom had never been present at a missionary meeting before. The chairman, the Rev. J. Pollock, spoke some earnest words, and a very solemn sense of God's nearness was felt by those present.

\* \* \*

In Derbyshire, where Miss Hull had some full and hearty meetings, the distress caused by the strike amongst the miners was very apparent. Thence she went on to take part in the Birmingham anniversary, at which, as usual, great interest was shown, notwithstanding unfavourable weather and the near approach of the Church Congress.

\* \* \*

At the Pavilion, Brighton, the cause was also well supported on October 5th, when the Rev. G. Ensor spoke, as well as Miss Hull; his vigorous address greatly increased the interest of the meeting, the result being that two of the audience each undertook to provide a Bible-woman's stipend annually; the collection amounted to 13*l*. 7*s*. 3*d*.

During a tour in Devon, Miss H. Newcombe was encouraged by a very responsive spirit amongst her hearers at Devonport and Plymouth, and she is hopeful that offers of service may come from both towns; Miss M. Prance's departure for the mission-field, alluded to by the Rev. N. Vickers at St Andrew's Hall, will very probably conduce towards this end. In connection with the sale of work at Plymouth, a large dolls' show was held, in which ladies from all parts competed. The Misses May, of Wallingford, were singularly successful, taking prizes in three different classes; Miss Joyce Kennaway, of Escot, also received a prize; that for the fifty best dolls for India was awarded to Miss Garwood, of Kilburn. (See p. 569.)

\* \* \*

It is impossible to enumerate *all* the valuable work which has been done by our Deputations, but we must not pass over a fortnight's tour in Ireland taken by Miss Mitcheson, as well as two successful meetings at Rugby in connection with the Railway Mission and the Y.W.C.A., nor Miss Rich's visit to schools at Bedford, where she addressed a most important gathering of fifty students, from eighteen to twenty-five years of age training for teachers; nor must we forget an encouraging start at the East End of London, made by the Misses Sandys. The people who heard in the summer about Miss Emily Sandys' work, were so much interested in it that they formed themselves into a "Howrah" band, now numbering thirty members. They cannot give much in the way of money, but they have begun a working party at which they wish to have letters for reading aloud, and they have already sent forty-six dolls and some bags made on the last Bank holiday by a poor old woman.

Other friends whom we desire to thank for their help are the Rev. G. Tonge, Mrs. Bardsley, Mrs. Greaves and Mrs. Macdonald, the Misses Dewar and White, and the Hon. W. Sugden.

\* \* \*

Our December Number for 1892 contained slips, giving notice that Christmas and New Year thankofferings for health and other blessings were invited in the form of contributions of money towards the purchase of medicines for our dispensaries. We gladly accede to the request of the originator of this scheme to give notice that such contributions will be thankfully received by M. A. F. B., care of Miss W. Hughes, Wymondham, Norfolk.

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## Pioneers of Women's Foreign Missions.

VI.—MARY MOFFAT.

BY THE AUTHOR OF "SEVEN TIMES IN THE FIRE," &c.

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"And there are souls which seem to dwell  
Above the earth, so rich a spell  
Floats round their steps where'er they move,  
From hopes fulfilled and mutual love.  
Such, if on high their thoughts are set,  
Nor in the stream the source forget,  
If quick to quit the bliss they know,  
Following the Lamb where'er He go,  
By dearest pleasures unbeguiled  
To idolize, or wife, or child.  
Such wedded souls the Lord shall own  
For faultless virgins round His throne."

*Kelke.*



AREY from his shoemaking, Williams from his blacksmith's forge, Robert Moffat from his gardening—each one felt the call to go forth and work for God, proving anew that the poor are often most rich in faith, and that not the great ones, but those who have learned by experience to endure hardship, most often first become "fishers of men."

In 1795 two children were born, one in Scotland, the other near Manchester, destined to live and labour together, though little chance of their ever meeting would have appeared to outward view. Robert Moffat was the son of poor parents, and brought up in the strict Scotch fashion of those days; taught to knit and sew, while his mother read aloud the account of some missionary enterprise, and the words, scarcely heeded then, lingered in the boy's heart, and brought forth abundant fruit in later years. He little guessed the life for which he was being fitted when his master roused him at four o'clock on winter mornings to dig in the garden under his care with numb and frost-bitten fingers. He was a steady, courageous lad, and in his sixteenth year he journeyed to Cheshire, accepting a post as gardener at High Leigh, in that county. His mother had won from him a promise to read daily in his Bible, and Robert kept his word; but it was not until some Wesleyan missionaries roused his sleeping soul that he accepted Christ with all the fervour and devotion of a strong nature.

At High Leigh, work was carried on every day in the week, and on this account Robert gave up his situation, and took one of less value under Mr. Smith, a nursery-gardener of Dunkinfield. The choice was one made under special guidance, for it was a daughter of the house, Mary Smith, who afterwards left home and country to become Mary Moffat, the well-known wife of one of our noblest missionaries.

Robert's first desire was to share his own peace and joy with others, and he applied to the Society for Foreign Missions for permission to work under their guidance. A refusal met him at first, but in 1816 he was accepted for service in South Africa. He won the consent of his family before starting, but Mary's parents refused to let her accompany him, and the young people agreed to wait in faith and patience, trusting that what was best for them would come to pass. They were not disappointed. Nearly three years after Robert's departure, the Smiths suddenly yielded the consent so earnestly prayed for, and Mary, alone but undaunted, quitted her country to meet what the Dark Continent held for her.

Robert had been working on bravely, learning the Dutch language, holding services, and trying in every way to break down the ice which seemed to freeze the ears of white men and Natives alike against the Gospel. His obedience was put to a very severe test in the order which came to him to set out on a twelve months' missionary journey just when Mary was expected; but circumstances afterwards rendered this sacrifice unnecessary, and he forgot all the trials of the past at the sight of his bride's strong, noble face.

"A missionary in Africa without a wife is like a boat with but one oar. A good missionary's wife can be as useful as her husband in the Lord's vineyard." These words, written in 1819, are still true to-day, and the life of Mary Moffat is a striking example of their reality. After seven weary weeks of travelling in ox-waggons, the young pair found themselves at Lattakoo, the place where most of their after-work was done. Mary wrote cheerfully that she did not find the mode of journeying so tiring as she had expected, but this probably arose from having counted the cost beforehand; the strange and revolting habits of the Natives of that distant land must have been a far greater trial to the neat, orderly English girl. Her heart turned longingly towards the grass and trees of Dunkinfield; mimosas, rhododendrons, pelargoniums, all the rich flora of the Cape could not compensate for the absence of green turf and oak-branches.

The use of knives and forks was strange to the Namaquas, and they spent whole days watching the Moffats' proceedings. Mary's housekeeping was difficult; her kitchen was apart from the dwelling-house at Griqua Town, and the utensils and food vanished mysteriously if lost sight of for a few moments. The floors were washed every week with an offensive compound to keep down dust and kill creeping things; and though Mary held out against the custom for a time, she was forced to choose the lesser evil at last, and even "look on her floors with complacency." She was determined to make the best of everything, and worked on cheerily until the birth of a little daughter, afterwards the wife of David Livingstone.

Many children came to fill the Moffats' home, and several lingered but a short time before returning to "the God Who gave them;" but Mary's heart was open to all, and two little ones, rescued by Robert when the stony-hearted native Bushmen were about to lay them, living, in the grave with their dead mother, were received and cared for by her, and many another desolate creature learned to bless the kind, brave woman, who *said* so little and *did* so much to aid them.

The Mission had been begun among the Bechuanas in 1816, but ten long years passed by before any sign appeared that the seed had fallen on fertile ground. The most faithful heart might have despaired, but Mary never lost hope, and wrote to a Sheffield friend who had offered help: "Send us a communion service; we shall want it some day."

Her prophecy was fulfilled; by the time the gift arrived, nearly three years later, a wonderful awakening showed itself, and the missionaries had the joy of meeting earnest converts at the Lord's Table. That blessing strengthened Mary's heart to bear the grief of parting with her two eldest children, whom she left at school near the coast. She returned to her work, taking with her a printing-press, needed for preparing copies of the New Testament, now for the first time translated into Bechuana. Robert Moffat gave himself wholly to the work, toiling at translations until his head swam, and yet always ready to meet the inquiries of converts, hold services, and do the hard manual labour necessary in a new colony. It would have been impossible for him to hold out but for his wife's constant care, and that knowledge was her best reward. Once he returned from a missionary journey utterly worn out. He had scarcely tasted anything for two days, and could only fling himself down to rest in absolute collapse of strength. This might have frequently occurred if Mary had not made it

a rule to go with him whenever it was possible, to see to his comfort. It was a terrible grief to her when he was obliged to leave her behind for some months.

In 1857 their longest parting took place. The veteran missionary, sixty-two years of age, was appointed to establish a new Mission among the Matabeles, and he accepted the duty with all it involved, proving himself the most energetic of the party. They pushed their way on through bog and brushwood, sometimes obliged to cut away impediments at every step, later on to endure tropical heat and storms; but after more than six months of unspeakable hardships, the goal was reached, and the "sorest trial of faith" the noble servant of God had ever experienced was over. The station was established, and Moffat returned to his wife after almost twelve months' absence.

Trials were in store for her, and she felt her strength and spirit would have failed her but that God was her portion for ever. Mary Livingstone, her daughter, died in 1862; her son Robert only a few weeks after; and her son-in-law, Jean Frédoux, was killed in an explosion of gunpowder, set alight by a debased white man with whom he was reasoning.

But the Moffats had given their children as well as themselves to God, and Mary had the courage of a Spartan mother, with the faith of a Christian. Fifty years of service had not been idly spent, and when Robert Moffat preached his last sermon at Kuruman (as Lattakoo was now called), he could look on the past and future without fear, feeling that all was well.

The whole Bible was now translated into Bechuana, with the *Pilgrim's Progress* and other works, almost all accomplished by him who had once been the ignorant gardener's boy, and his faithful wife—his helper in every good deed. But brain-work was only a small part of what they had devoted to God; many hours were spent in "toiling under a burning sun, standing in the saw-pit, labouring at the anvil, or treading clay." Moffat's early training told him what plants to cultivate, what seeds to sow; and Mary did her part in cooking, milking, washing, setting an example to the stolid, indolent women around her. They had laboured long before a change appeared, but habits, dress, and dwellings alike showed the influence of their presence at last. Kuruman was left a different village from what it had been when the young pair first entered it and bravely set themselves to banish the intense darkness of heathendom.

The most difficult task of all had been to combat the influence and

example of immoral white men, but that, too, had been overcome, and the aged missionaries left their work in God's hands and turned their faces homeward in 1870.

England received them with a warm welcome, and some happy months passed by; but Mary Moffat's strength was failing, and at Christmas time the end came. The one anxiety which filled the true wife's heart at the last was for her husband's comfort. "For fifty-three years I have had her to pray for me!" Robert Moffat exclaimed when news was brought to him of his beloved Mary's death, and indeed she had proved herself a missionary "second only to himself," as a friend (the Rev. R. Robinson, Home Secretary L.M.S.) wrote of her in after-days.

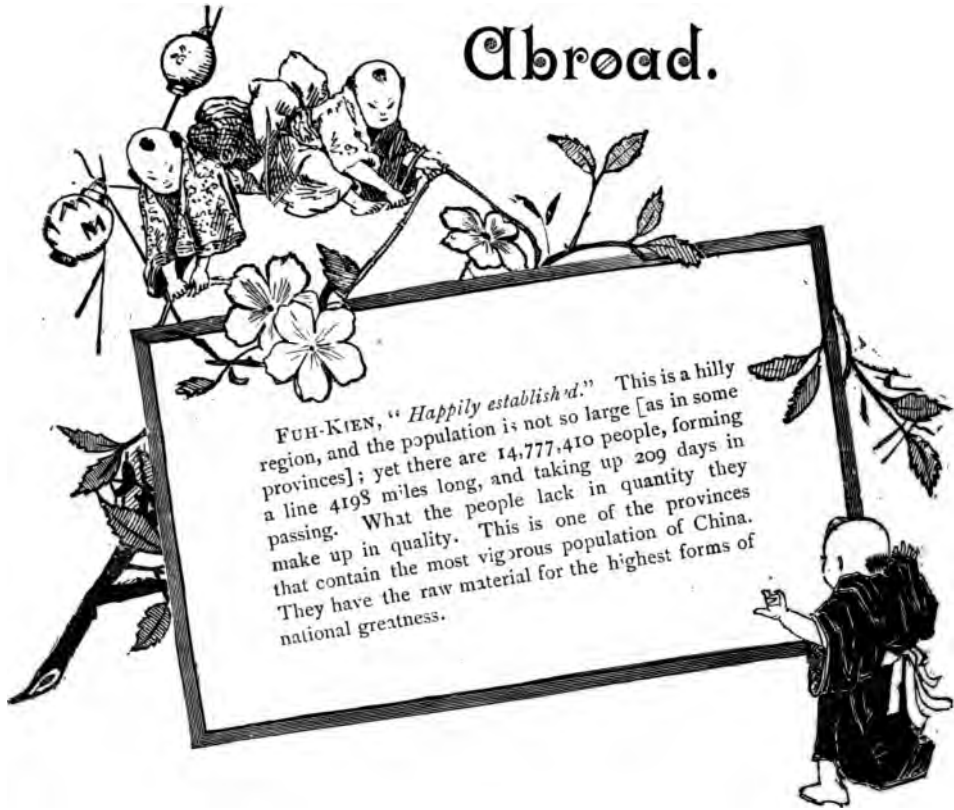
"She often sent me away from home for months together for evangelizing purposes, and in my absence has managed the station as well or better than I could have done it myself." That was her husband's testimony to Mary Moffat's life-work, and though his years were prolonged until eighty-eight winters had passed over his head, the void which her absence made could never be filled up in this world. Moffat's youngest daughter took her mother's place as far as possible, and looked after his bodily comforts during the years of work which followed. The veteran missionary was unwearied in lecturing, speaking, and labouring for the objects so dear to him, pleading the cause of Africa, not only in England, but France and Scotland, receiving everywhere the honour and respect so justly due to him, yet keeping always the perfect simplicity of the gardener's boy of long ago. He wondered at the deference paid to him, though accepting the degree conferred by the Edinburgh University, and the splendid gifts presented to him gladly, as blessings from the Lord. "I never thought to see a day like this," he said once, after an address of congratulation on reaching his eightieth birthday had been laid before him. "I simply did the work of the day in the day in South Africa, and never thought that any one in England would think of me or it."

The secret of the Moffats' success lay in those words, and each one of us may take it to heart, "Not unto us, O Lord, but unto *Thy* name be the praise."

We shall never know how much is owing to Mary Moffat until the day when all things are declared; but Livingstone, Bruce, Stanley, Speke, and a host of other noble workers, might never have been what they were but for the quiet influence of these two pioneers, who bore the light of Christ into the Dark Continent before them.



## Abroad.



We borrow this description of the province in China, in which our work has so rapidly sent out roots and branches, from that interesting magazine, *Regions Beyond*. One of our missionaries, Miss Hankin, who went out in 1892, wrote soon after her arrival, "If you want to know what happiness is, come to China." Needless to remark, the happiness was not to be learnt from the solemn-faced, industrious heathen people, but in the "*happily established*" Mission work amongst them. Our stations in China now number seven, and our missionaries twenty-eight; but as seven of this number have gone out this year, eight went out last year, and two are at home on furlough, the proportion in China who have sufficiently mastered the language to engage in active work sinks sadly into insignificance when compared with the population of 14,777,410.

## KU-CHENG.

## Our Boarding-school.

BY MISS WELLER.

During our visits to the surrounding villages we have often invited the little heathen girls to come to school, and received promises that to-morrow they would certainly come ; but, alas ! the morrow and the morrow have passed, but no children. Two terms, however, before Miss Hessie Newcombe left on furlough, she had the joy of seeing a few children gathered together to form a day-class in connection with our boarding-school.

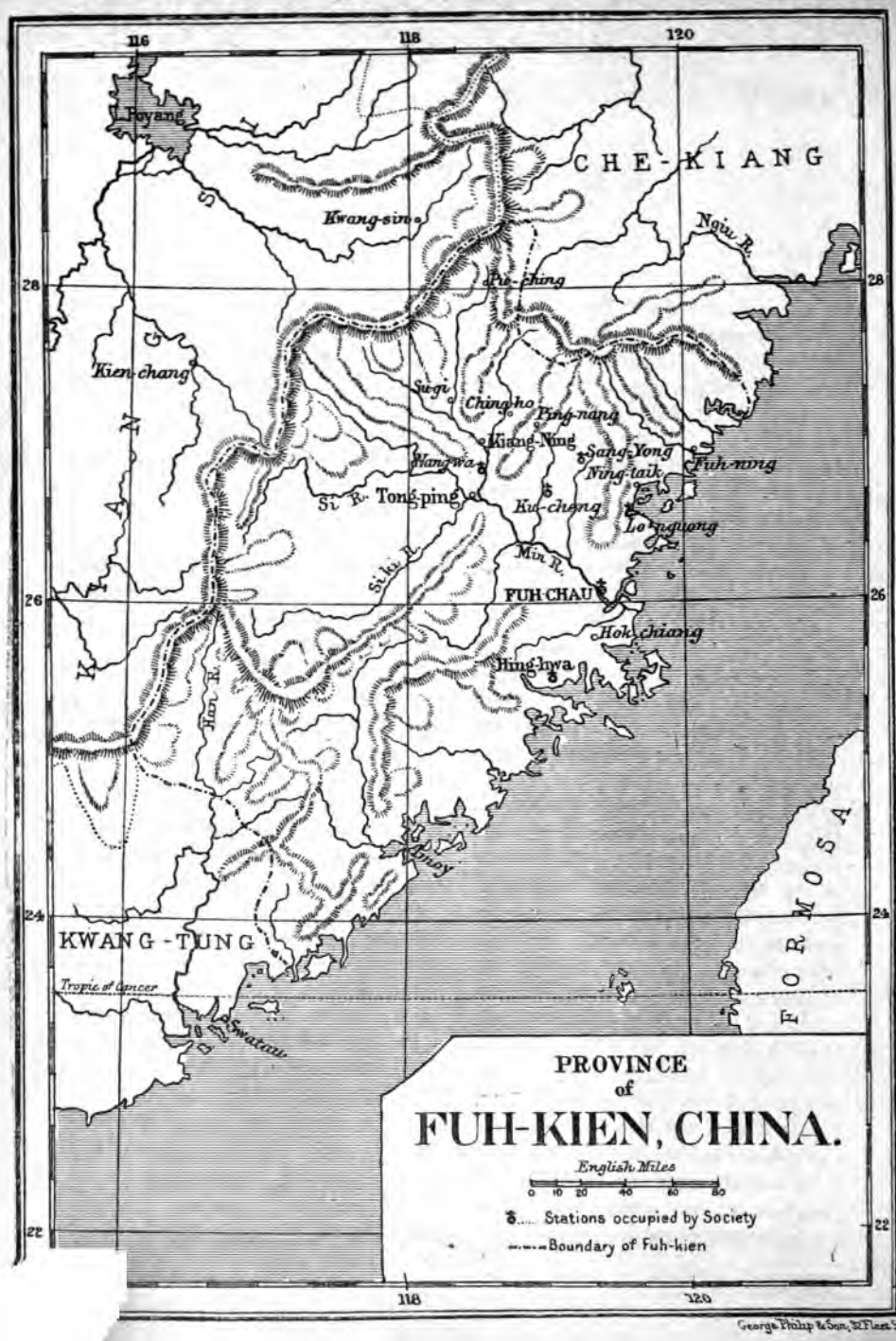
This number has now grown to twenty-three, not that we get all of them every day ; when it is wet, most of those with tiny bound feet cannot come, poor little things, and they are often kept at home to assist their parents.

The class was started in this way:— One girl, of about fifteen, is the betrothed of an idiot, who is the brother of the Rev. W. Banister's Christian gardener ; she was prevailed upon to come to the school, though for some time she was the only day-scholar. She proved to be a most diligent pupil, and her conduct gave us reason to think that the Holy Spirit was influencing her heart, and that she was being drawn very near to Jesus Christ. She continued the only day-pupil for about four months, then she began to bring others, and by-and-by they joined as regular scholars. We trace the beginning of our day-class to this

one little girl's prayer and effort. From the very first she felt it was good to be at the Christian school, and wanted others to share the benefit.

This little girl, Ding Guong, was taken ill about a fortnight after Miss Newcombe left here for England. At first the illness did not seem very serious, but soon it became evident she had blood poison. Her home was very wretched, and the surroundings very depressing, the mother-in-law and the brother previously mentioned being the only Christians ; so we got her, as soon as possible, into the hospital ; but the doctor could do nothing for her, and she only returned home to die.

At the same time we had a little boarder very ill in our own house. She was a little hump-backed girl, and had been in the school almost from its foundation. Her deformity did not develop itself till she was about eight years old, and as she was betrothed when a baby, and taken to the husband's home, this was a great disappointment to his relations, who treated her very unkindly. The husband himself is an earnest Christian, and insisted on the friends allowing him to bring her to the Christian school. I expect she was at first very unwilling to come, but once here, she was so happy she never wanted to go



home even for the holidays, and was often heard to say she hoped Jesus Christ would take her Home before the time came to leave school. This year she was eighteen; and after this age we have no claim if friends are inclined to take a child away. Poor little girl! She was very intelligent, and an earnest Christian, but had grown smaller and smaller every year. Soon after I came, I remarked to Miss Newcombe, "I am afraid I shall have to see that little girl die after you have gone home, for she cannot live many more years."

On May 13th I was teaching the class, and speaking of the words our Lord used when He raised Jairus's daughter: "She is not dead but sleepeth." Without thinking specially of the little cripple, Daik Ong, I spoke of the new resurrection body God would give us, "like unto His own." I was very much struck with the bright expression on Daik Ong's face; the thought of the new resurrection body seemed to bring joy to her. But I noticed also that she looked very poorly, and asked her afterwards if she were not well. "No," she answered. I bade her rest till she was quite well. The next day she was worse; we carried her into our own house, and placed her in a very quiet bedroom. Every one loved Daik Ong, and wished to help to nurse her; but in two days we were sure she could not recover, and sent for her mother, a heathen woman and very much prejudiced against foreigners and the Christian doctrine; and for her husband, who arrived first. He said how

grateful he would be if she might remain in our house. "If she dies," he added, "she will be happy here, and at home I have no one who will take care of her."

Then he fetched the mother, and she arrived with two children, almost babies, who screamed when they saw us, and were altogether a great trouble for some days. The mother, too, was very much afraid to come near us; but she was very soon softened and touched by a little kindness, and by the way, she saw the little cripple was loved and tended; before she went away she said, "I have heard many times about this doctrine, but never believed in it. I have heard many times about the foreigners, but always thought them impostors; but now I believe in your God, because I have seen how different your lives are from the lives of the heathen, and from today I mean to worship your God." Since then we have heard she has returned to her village and become a regular church-goer.

The little girl was a great sufferer for three weeks, and then passed away in perfect peace. The previous night she called everyone she knew to her bedside, and, with a far-away look on her face, cried three times, "Quickly, quickly come!" as though she saw angels, or the Lord Jesus Himself, coming to fetch her. After a time she cried again, in a very distinct voice, "Ding Guong, Ding Guong, wait a little, wait a little!" as though she could see her companion going on before. This was very remarkable, especially as she knew nothing of Ding Guong's serious

illness; indeed, we none of us knew till next day, when we were sent for, and found her dying. Then we heard she had not been conscious since the previous night.

It seemed very sad to lose two pupils the same day, and yet both had been taken, as far as we could see, from lives of misery on earth; so, in the midst of all, we felt we must just praise God, Who sees the end from the beginning, and whose love is beyond our small comprehension. Ever since I have felt as though a ladder had been erected from our school to heaven, and that two of our number have reached the open gates. The two were buried, side by side, on a hill near our house, and within sight of our school in our Christian burial-ground; the school-children all followed to the grave.

These are the first deaths we have had, and they produced a very solemnizing effect. Some of the girls think coming to a Christian school constitutes being a Christian; but many are very earnest Christians, and give much of their time to teaching the little day-pupils. Amongst themselves, in addition to our weekly and special prayer-meetings, they have started a short daily prayer-meeting, when these little pupils are specially remembered.

The last half-year Miss Gordon has assisted very much in this department. The girls have, in addition to the usual school routine, to make their own clothes and boots, to wash, keep the house clean, and cook. At the

present time we have no outside help at all, and the cooking is a very extensive affair. We have two very good Native teachers—one acts as matron, and is admirably suited to fill the position; the other is younger, but a very excellent teacher.

Our boarders must be either the children of Christians or betrothed to Christians. Not a few, like the little cripple, have been brought in from heathen homes. The daughters of our Native Christians are being educated and prepared to take their position as Christian wives and mothers. Who may measure their future influence? At present, in spite of our Christian schools, there is a great dearth of Christian wives. Only a short time ago a teacher who had become a Christian during his stay in our house was commanded to marry by his father. He diligently sought a Christian girl, but an eligible one was not to be found, and he had to marry a heathen. This is by no means an isolated case.

We are enlarging our school this year, and in future we hope to take in fifty boarders instead of thirty-five, and as many day-pupils as we can get. For this we have part of the funds, and are waiting in faith for the other. Then the extra girls will have to be supported, and that means a larger yearly expenditure; but we are sure God will send us the funds to carry on His work. We are always so glad to remember "the silver and the gold are His."

*August 24th, 1893.*

## SA-YONG.

BY MISS CODRINGTON.

*Ku-cheng and a Stiff Language.*

I need say very little of my first year spent at Ku-cheng, though a very happy one; it is the usual record of study, broken once by a twelve days' itinerating trip with Miss Maude Newcombe. After the first three months, I had the privilege of teaching a class of little children every Sunday morning; and on our return from Ku-liang last summer, I enjoyed very much taking a class of day-scholars in the girls' school four times a week. After passing my first examination, most of my afternoons were spent in visiting among the villages lying within walking distance of our house, and in the Ku-cheng city itself. In most places the women were very willing to listen.

So passed three more months, but it was not till April last that I entered upon the work which has grown so dear to me, and of which I want to tell you. In that month Miss Maude Newcombe, Miss Burroughs, and I moved to Sa-Yong, a large village in the Ku-cheng district, about thirty miles away from our headquarters.

*Sa-Yong.*

It is not the first time that work has been opened in the place. We are now reaping the fruit of seed sown many years ago; but the ground was so hard and unfruitful, and the converts so unsatisfactory, that, some

thirteen years ago, Mr. Lloyd very reluctantly closed the chapel. The seed lay dormant until last year, when a letter was received in the autumn by the Ku-cheng church, written from Sa-Yong, asking for a teacher to be sent there.

The house offered was, of course, a native one—large and roomy, and situated in the highest and healthiest part of the village. It was an old house, the upper storey being almost in ruins, for, alas! the owner, once prosperous, had become an opium-smoker, so bit by bit everything went, till at last the very stones, boards, and tiles were being torn off and sold. Extensive repairs were needed, therefore, to make the house habitable, and we owe grateful thanks to Mr. Banister for the kind and thoughtful way in which he superintended everything for us, so that we found ourselves in very pleasant and comfortable quarters when we were able to move in.

The prayers of many months were abundantly answered in the friendly reception given us. It seemed as if the women, for the most part, were just waiting to welcome and love us. Curiosity brought many visitors day by day, and we were kept busy telling the Good News upstairs, while below our two Christian teachers proclaimed the same sweet Gospel message to the men who crowded in. Many have heard, the seed has been widely

scattered, but not till the great Harvest Day shall we know *all* the fruit that shall spring up to the glory of our King.

Sick people came in large numbers; and Miss Newcombe had her hands very full, distributing such simple remedies as we had. None left without being pointed to the Great Physician: surely we may trust that some—nay, many—will seek and find soul-healing! "According to your faith, be it unto you."

It is too soon to speak of results, yet even now the Lord has given us to know that our work has not been in vain.

Amongst our earliest visitors was a bright young girl of about eighteen, from a house only a little way off. She was with a party of others, including her mother and an aunt not much older than herself. The mother gave us a cordial invitation to their house, which we gladly accepted, for we had noticed with what intelligent interest the girl and her aunt had listened. Two or three days after, they came to take us to their house, and treated us most hospitably, taking us all over it. In one room where there was a very pretty view, at their request we sat and sang hymns to them, explaining the words.

After this, the two young women came to our house several times, and were taught by the Bible-woman. Then came the tea-picking season, which lasted some weeks. During that time our visitors were fewer, and our two friends were among those kept busy in the fields all day. Some-

times, towards evening we would go out and meet the women coming home laden with their baskets, often so weary from walking on their little bound feet, and from the long day's toil in the hot sun. In this way we had many a pleasant talk, and opportunity of speaking a word for the Master.

But the tea-picking season passed, and the two we were so specially interested in did not come to us as formerly, and then we learnt that they were forbidden by their parents, who were growing alarmed at the interest thus awakened in "the Doctrine." Still, under pretext of gathering leaves for their rabbits, they would manage to meet us on the hill when we went for our evening walk, and their one cry was, "Talk to us about Jesus."

"Sister," the elder said to me one evening, "your Jesus must be so great and good, won't you take me where I can see Him?"

Gladly we told her *how* she could see Him then and there through faith, and of the day coming when all eyes shall behold Him.

It was a few days after this that Miss Burroughs and I met them again. We sat down together, and they asked whether they might repeat what they had learnt to me. To my surprise and delight, I found they remembered perfectly about eight texts of Scripture, the hymn "Jesus loves me," and Mrs. Grimké's prayer, which was written in character on the back of one of her text-cards. (May I say here, Mrs. Grimké's cards are most

useful, and we will gratefully welcome any sent to us by friends, only please remember they must be *Foo-chow Colloquial*.)

After all had been repeated, they looked up with earnest faces and said, "We want to be Jesus' disciples: can we, even though we cannot come to worship?" How joyfully we answered, "Yes," and then under the green trees in the hush of the dying day, we bent our heads and told Jesus Christ all. Was there not joy "in the presence of the angels of God" that night? I know it was the gladdest moment in all my life. In God's tender keeping, we can safely leave these "frail and trembling sheep;" but oh! *do* pray for them. The power of the Enemy is strong, they are surrounded by difficulties on every side, and they know very, very little. They told us that every day they repeated their texts, and prayed, and sang their hymn; we do pray they may keep this up. We saw very little of them after this, but the morning we came away for our summer holiday, in spite of the early hour, they were at their gate to say "good-bye," and we just had time for a few words.

We had a service at our house on Sunday mornings, women upstairs, men down. As Miss Newcombe often had patients to see, it fell to my share, together with our Bible-woman, to teach those who came. At first, of course, our proceedings were very irregular, but the last few Sundays we were able to form our arrangements a

little. We make it a sort of Sunday-school, the Bible-women and I taking it in turns to speak, and interspersing plenty of singing to make it as bright as possible. Seven or eight women and girls have been regular comers, and so have learnt the outlines at least of the Gospel story. The last Sunday I questioned them on what they had learnt, and got very good answers, and I believe some have really learnt to love and trust in Jesus Christ, though in much weakness and ignorance. On Sunday afternoon, Miss Newcombe teaches a bright class of boys; you would be interested if you saw their intelligent faces and heard their ready answers. We look for a rich harvest.

We shall soon be returning to our work now (I write from our sanatorium at Hua-Sang, near Ku-cheng), and a little later, I hope (D.V.) to open a day-school for little heathen girls. We have good promise of pupils, the room is being built, but we must wait till the Conference for a teacher. My first examination is now over, so I am free to give all my time to the work.

In conclusion, I would earnestly ask your prayers. We are as the channels through which God's grace is to reach these needy souls, and if the channels become choked, there cannot be a full supply. You can do much for us by prayer, and as you pray for us already in the field, may it not be that God will show you He has a place here for *you* too?

*August 20th, 1893.*

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## NANG-WA, KIONG NING PREFECTURE.

## Our Hospital.

BY MISS FRANCES JOHNSON.

"God be merciful unto us and bless us, and cause the light of His countenance to shine upon us; that Thy way may be known upon earth, Thy saving health among all nations."

Last year I was only able to tell you of one patient having been in our hospital; even now, though it has been opened more than a year, we feel it is only *beginning* to inspire confidence. Only seventeen have ventured in, but we have visited a good many sick in their homes. Most of the in patients have come from a distance, some have had two days' journey. A good many had heard of the hospital, and gained courage to come through the visits of some of our number who have been itinerating.

Our breath was almost taken away one day by the arrival of a party from a *Yamun* some three days' journey off. It was No. 2 wife of a mandarin, escorted by her husband's nephew and two attendants. Her visit was short, and we were not very sorry when they decided to return home. They had consulted every Native doctor first, and as a last hope, thought the foreigner might work some miraculous cure. But when they found that the opium-pipe could not be allowed, and that patience would be needed, they did not care to stay. The patient was such a pretty, gentle-looking girl, and very frail; but she had an unpleasant way of going into hysterics, to frighten her attendants into giving her opium.

One wonders why they were sent! I believe every patient represents some purpose of the Master—mostly thirsting souls, whom He brings within reach of the Water of Life. But these were Mandarin-speakers; they did not understand us, nor we them; we had to carry on all our communications through an interpreter, our teachers, or by signs and gesticulations, so we could not tell them *the* message. No doubt the purpose will hereafter be revealed. They seemed pleased at their reception, and presented \$2 to the hospital.

One poor old woman has left the shelter of the hospital, we believe, for the Home above. She lived in the place as caretaker before we took it, and, having few friends and no relations willing to receive her, was rather cast on our charity. She listened with interest from the first. I confess I was slow to accept her attention as genuine, it was so manifestly an idea that to "eat the doctrine" would be profitable; but after a while we felt sure that, whatever her original motive may have been, she really had been drawn by the love of Christ to desire Him for herself, and was trusting in Him for forgiveness and salvation.

We feared her death in the hos-

pital might frighten people away, but God has overruled it otherwise; He inclined the heart of her daughter to come with her husband from a distance to bury her, and so guarded us against the accusation of our taking out her eyes, &c., to make into medicine—a very common supposition all round. They are truly an unreasoning people! One would think, if they could suppose us capable of such acts, they would not give much credit to our word to the contrary; and yet they seem quite satisfied that we are speaking truth when we deny it. One thing often strikes me: they believe implicitly in *our* word, whilst they themselves look upon lying and deceit so lightly, and are so suspicious one of another, except in the matter of lying stories of the foreigners, which they are prepared to swallow wholesale, no matter how absurd.

The visit of Miss Rodd and Miss Bryer to Nang-Chong in June brought in no less than eight patients, a party of six from one village! One young woman, in rapid consumption, has just returned to her village to die—the sting of death gone—so happy and bright, rejoicing in the Saviour, and looking forward to going Home to Him. Her husband came to fetch her home rather suddenly, which prevented her being baptized before she left. An elderly woman, too, who came with a wee daughter-in-law, in hopes of the poor child's sight being restored—alas! a vain hope—has, we believe, accepted the Gospel.

Another old woman about whom we

are very hopeful, came shortly after from a neighbouring village. Her son came one day to ask if anything could be done for her eyes. I told him I feared from his description that it was too late, but that we should be very glad to receive her, if she liked to come on the chance. I did not encourage him, seeing they were poor, and the journey very expensive for them. She came. She had just heard that there was a God Who could save her, and that she need only *think* of Him, and was longing for more light; she thought there was a hope for her in her blindness, even if her sight could not be restored. She had been a frequenter of the temple to "*naing geng*," i.e. "recite prayers," but when she lost her sight she could go no more—and *that* hope of attaining merit was gone. One day some of her temple friends came to tell her that two foreign sisters had been to the village, and had told them that their worship was useless and could not save them, but that there was a God Who *could* save them, and that they needed only to "think" of Him, so that would suit her!

They had not taken in much of the Truth, and I do not know whether they were willing to receive the message for themselves; but it "set *her* longing," and God gave her the opportunity. Very eager she was to learn to worship; she received teaching as a little child, and continually said, "I did not know before, but now you teach me I will worship God with a true heart and with all my mind." Of her own accord she

declared that when she went home, she would throw away all her apparatus for the worship of "Ho" (Buddha), "For you know," she said, "*one* person can only think of *one* thing! and if I think of God, I can't think of 'Ho.'"

It is curious to notice how their previous ideas of worship colour their changed faith. She was very anxious that I should write her name on a piece of paper and burn it, that it might go to God, and so let Him know she was a worshipper and His disciple, and was very pleased when she learned that He already knew and received her, and that she should have His Name signed upon her, and be received into His Church on earth. We hope that some of us may be able, in a short time, to visit the villages where these people live, and, if those who, we hope, have trusted in Jesus have continued steadfast, and stood the test of confessing Christ in their homes, that they may be prepared for baptism.

Our original first patient came in again this year, and I believe God made this visit the means of deepening His work in her soul. She is a very lively little person, a great talker, and goes by the name of the "Cricket." We hope she may one day exchange this for a "Christian name," but, so far, she has not made up her mind to leave go of that to which from custom she is in bondage, though indeed she was never much of a devotee. I think she has no longer any belief in "Ho," but she believes in the *truth* of Jesus Christ and His salvation.

We have great cause to be thankful to our God for the treasure He has

given us in our Bible-woman; she is earnest and devoted, and throws herself heart and soul into winning souls for the Master. She loves the patients, and does things for them that are not really her work, and that no outsider would do for any money, and she puts up patiently with all the trouble they frequently give her. She is taking charge of the hospital while I am away in the hills for a while. There is at present only one patient, who does not require much nursing, skill, or attention; of course she will send for us if anything serious comes. This place—A-Cua—is within four hours of Nang-Wa, so I can visit the hospital now and then.

Our hospital is not by any means built on the newest approved style; it was just a large empty shed belonging to our house, and forming the opposite side of the court. We had to floor it and put up a few partitions. Our women's sitting-room is by the gate opening into the court, so that a good many women turn in as they pass along the road to or from the town, at the end of which we are situated. The walls of the sitting-room are made bright with scrolls, on which, in Chinese character, are the Ten Commandments, Lord's Prayer, Creed, &c., and between them red and green narrow scrolls with gold-paper characters. These were presented to the women's hospital by the Rev. H. S. Phillips; he had some money to use for something in memory of his mother, sent by a Sunday-class of girls in England whom she had taught and interested in missionary work, so he thought a

woman's hospital would be the most suitable place to receive the honour. We hope these scrolls may speak to the women of the love of God, the One Father of all, Who can put His Spirit of love and compassion into the hearts of His children in England towards their poor sisters in heathen darkness, and unite them all in one family.

Will all who read this pray very earnestly that this hospital may be made a great blessing in this district, and that our God may bring in a great many souls to know His saving health? I think it is very encouraging work. Those who come in have a quiet time, away from household cares and disturbances, to think over what they hear, and to get a good grasp of the Truth. Often, too, their minds are prepared and softened by their illness, and brought to think of a hereafter.

About the town of Nang-Wa itself we feel very sad; it is indeed a thoroughly corrupt place. The women are very friendly, and have been very willing to listen, and many seemed interested; but now we have got a little below the surface, and pointed out to them *the* sin which must be given up

if they are to hope for salvation, they draw back. There is great need for rescue work in Nang-Wa, and the large towns and cities more particularly, and, so far, we do not see our way to doing anything in that line.

Just now the prospect of extension is not promising; we womenfolk are forbidden by the Consul and Arch-deacon to go to distant places till some menkind have gone first to open the way. The C.M.S. are trying to do this at Kien-ning and Kien-yang, but it is a hard and slow work. Just when they think things are getting peaceful and settled, a shock of earthquake—to speak figuratively—occurs. But though the great need of the district at present is men to go forward and open up the ground, yet there is plenty of work for any number of ladies too. Large and small villages, scattered thickly all round Nang Wa, are quite ready to receive God's messengers. Those who have heard are few in comparison with those as yet unreached. The time is short, "the Lord is at hand."

Pray for us the prayer of 2 Thess. i. 11, 12.

*August 5th, 1893.*

### **In Chinese Villages.**

BY MISS RODD AND MISS BRYER.

"O Lord our God, we rest on Thee, and in Thy Name we go."

During the past year we have been finding out, on the one hand, that we truly "wrestle not against flesh and blood, but against principalities, against powers, against the

rulers of the darkness of this world, against spiritual wickedness in high places;" and on the other, that spiritual foes must be met with spiritual weapons, which alone are "mighty,

through God, to the pulling down of strongholds." God has been sending us in the power of His Name to some of these strongholds, where hitherto Satan has had undisputed sway. In visiting one of the largest temples in our district, which is not only the seat of 300 idols, but also contains sixty bedrooms for the accommodation of worshippers, we felt the very power of Satan in the atmosphere, making it quite a relief to be outside in God's free air once more.

In England we heard so much of the power of Confucianism, that we were hardly prepared to see the Chinese so "wholly given to idolatry." It is a well-known fact that the very followers of Confucius (who in his writings teaches there is but one God) also seek long life, fame, riches, and honour at the hands of deaf and dumb idols, in common with the illiterate class. In the above-mentioned temple, some of the idols were of colossal size, others were remarkable for their costly robes of embroidered silk and satin, strangely resembling those of the Romish priests. Nor is this the only point of affinity between Roman Catholicism and heathenism : at this same temple may be seen crowds of women, who come periodically to burn incense, count their beads, and mutter prayers before the idols.

Owing to the closed doors and opposition in the cities, our work has necessarily been confined to the villages, where we have met with splendid opportunities. Our plan has been to hire a loft in an important

central village, from there visiting all the hamlets within walking distance. In this way seventeen new villages have been reached.

In two cases we have had cause to praise the faithfulness of our God. One was that of a deaf old woman over eighty years of age. At first it seemed almost impossible to make her hear, much less understand. After repeatedly shouting in her ear, we had the joy of seeing her old face light up as she said, "Jesus loves me, He can forgive my sins and take me to heaven." Shortly afterwards she returned to her home in a neighbouring village. There, three months later, we met her quite unexpectedly, to find her still in possession of the Truth, and eager to know more perfectly. Another dear old woman, hearing the Word for the first time, passed it on to a blind neighbour, telling her there was a better way than burning incense and worshipping idols. Soon after the blind woman came to the hospital at Nang-Wa, hoping to recover her sight, and all eagerness to hear the Truth for herself.

At another village, the love of Jesus took such hold of one woman that, in spite of cruel treatment and abuse from her husband, she persisted in coming regularly to hear more. One Sunday morning, when she, together with a large room full of people, were assembled to listen to the Word, her husband suddenly rushed in, angrily demanding what she was doing there, at the same time dealing her a violent blow on the face, after which he pushed her out before him. She

returned the next day very sad, but still not shaken from her resolution to worship God.

Our visits to these villages are not without their touches of humour. The usual greeting between the hours of 2 and 6 p.m. is: "Have you eaten your dinner yet?" When we are invited to come in and drink tea, we are subjected to a whole volley of questions, such as: "Can your eyes see treasure in the earth?" "Do you throw your deceased relations in the river instead of burying them?" (this coming with great horror from people given up to ancestral worship). "Did you work the flowers in your shoes yourself?" "How much did your shoes cost?" "Do you wash your own clothes and cook your own rice?" "What do you eat with your rice?" "Do you shave the outskirts of your head and eyebrows?" "You who have so much silver in your country, why do you not wear earrings and bracelets?" "How many children have you?" and then hearing we are not married, "How happy you are!" "Did you come over to this country in a sedan chair?" &c., &c.

Sometimes we are taken for Tai-ping rebels, and we tell them very warmly we love our Queen, and that these rebels were their own countrymen living in a neighbouring province. On hearing we have a Queen for our sovereign, the usual remark is, "Then your women are great, men are small."

One of our most interesting visits was to Nang-Chong, where we went in response to an invitation from a

man who had heard and received the Truth at a village near Nang-Wa, and who was most anxious for the people in his native place to hear the message. On this occasion no servant could be spared to accompany us, so we trusted ourselves to the kind care of our village friend; house-keeping and cooking under such circumstances were not easy, for as neither the man nor his sister-in-law could read or write, we had to pay our bills, item by item, the amount sometimes being as little as eight or ten cash, equivalent to  $\frac{1}{4}$ l. in English money. To our dismay we found that although Nang-Chong was only eighty *li* (twenty-four miles) from Nang-Wa, the brogue was very pronounced, many sounds being quite changed—in fact, we were often charged with speaking "Nang-Wa words." This difficulty, however, was partially overcome by their warm hearts and the real desire on the part of the women to understand us. Poverty and dirt were, with few exceptions, the chief characteristics of the homes we visited; but we always had a warm welcome, and we are sure some were touched by the love of Jesus.

One old woman stands out prominently in our minds, in connection with our visit there. She was between seventy and eighty years of age, deserted by two of her sons, opium-smokers; the third, who was also addicted to this vice, had just conscience enough left to keep her from starvation. The poor old woman was so bowed down with the misery of her life, that at first she could not get beyond putting two wasted fingers

to her mouth in imitation of chopsticks, and exclaiming often with tears, "*Ku-chai, ku-chai!*" (wretched, miserable!). When she heard of Jesus' love and the Home He had prepared for her, her one desire was to go there *at once*. She would turn to us and say, "Tell Jesus to fetch me quickly, quickly!" at the same time flapping her arms like wings, to add weight to her words. As we looked at her poor, emaciated body, we felt quite justified in comforting her and telling her it would not be long now before Jesus Christ came for her. Hers was one of the many cases which prove how utterly opium can destroy the natural affection, usually so strong in binding members of a Chinese family together.

Wherever we go the women pour into our ears the sad, sad story of the opium, and the misery it brings to their husbands and sons, and almost invariably they turn to us and ask, "Does it not come from your country?" We can see by their faces that they are struck by the inconsistency of the same country sending the opium and missionaries. Will you continue in earnest prayer that this serious hindrance to the spread of the Gospel in this country may be taken away, and that speedily?

One other little incident might prove interesting. A young girl came one day and asked us to go and see her mother, and teach her how to worship God; so that she might be set free from the possession of the fox-devil. So convinced was this poor woman that she was under the power

of this demon, that she had been seriously ill, and her untidy appearance, dishevelled hair, pale, worn face, were proofs of the reality of her fear. It was simply wonderful how she laid hold of the fact that God is stronger than the devil, and therefore could protect her. Her mind was so dark that it was only by teaching her one truth at a time that she could retain anything. But ere long her face was an index that the darkness was giving place to the light. On one occasion she was away in the fields grinding her rice; turning round with a bright smile, she said: "I am not afraid to come here now, for I know God is here too, and if I call He will hear me, will He not?"

We have often been struck by a remark from the women reminding us of Rom. x. 14: "How shall they believe in Him of whom they have not heard?" Sometimes in the midst of telling them the story of redeeming love, they interrupt us by saying, "Had you not come here to tell us, we should never have heard of this, for *we* all worship idols."

Oh, sisters in Christ, are there not some of you whom the Lord is calling to be light-bearers to those who are sitting in darkness and in the shadow of death, and asking you, in the power of His saving Name, to guide their feet into the way of peace? If so, will you not respond in joyful obedience: "All that Thou commandest us, we will do; and whithersoever Thou sendest us, we will go?"

*Su-bu-ching, Nang-Wa-Ke,*  
August 2nd, 1893.

## FATHGURH—PUNJAB VILLAGE MISSION.

The Close and the Opening of a Year in the District of  
Gurdaspur.

BY MISS DAISY KEY.



December 30th, 1892, Miss Brannan and I were very busy getting ready for camp. Our servants and the camels with their loads started about midday ; we were to

follow shortly after, but having several things still to attend to, we did not succeed in leaving Fathgurh till six o'clock in the evening.

Our first stage was only six miles off, and there was a glorious moon, so we walked the first four miles of the way to enjoy the soft, fresh air and lovely moonlight, and then getting into our *dulis*, were carried the rest of the way. We arrived at Talwandi Rama about eight o'clock, and found, much to our satisfaction, the tents up and dinner in preparation. At eleven o'clock we were able to retire to our sleeping-tent, where we slept soundly all night, and all unconscious of the ravages being made by a *jangly* dog upon our Christmas hamper in the small dining-tent near by. On entering it next morning, I found the floor strewn with

pieces of paper, the basket coverless, and the contents gone ! All day a very self-satisfied looking *jangly* dog prowled about very near, to whom I fear we did not extend our Christian charity by giving him the benefit of the doubt.

The day was cold, windy, and very wet ; we could not get out to the people, nor could they come to us. We were camping in a garden, so the ground soon became very soft, the tent-pegs would not stay in, and soon the water began to come into the tent. At 4 p.m. we began to think it very unwise to attempt to spend the night there ; we thought of transferring ourselves and things to the little mud prayer-room for the night, but that, the servants said, was flooded, for the rain was pouring in through some holes in the roof. We felt in somewhat of a plight, but the kind school-master, a Mohammedan, suggested we should go over to the Government schoolroom, a long, low building also of mud, but in good repair just then. We were very grateful to him, and sent our bedding over at once, and followed in our *dulis*. The ground between was a lake by that time. We were quite alone there until about 10 p.m., when two Christians came from the village to act as watchmen, and posted themselves before the door



on their *manjis* (beds) with their *hukas* (pipes) to keep themselves warm and awake, I suppose; but, as a rule, *manji* and *huka* have another effect. In spite of sleeping watchmen and wakeful muskrats, we slept well and comfortably. Next morning still no signs of fine weather, so we returned to Fathgurrh, leaving our tents, which were too wet to be moved, in charge of a man.

We always find plenty to occupy us in Fathgurrh; in the place itself there are Zenanas, and around it there are villages to be visited. There is a little Christian girls' school on the compound, and the Christian women come for Bible instruction every afternoon, except Saturdays, which they devote to making themselves and their houses clean and nice for Sunday. And then later on in the afternoon, women, Christian and non-Christian, come for medicine.

Better things, we hope, are in store for Fathgurrh now. It is an important station, and a splendid centre for village work, but it was very much neglected in the past; the missionaries at the mother station, Batala, about fifteen miles away, though doing their best, could not spare the time needed to give the people regular teaching. Dr. Weitbrecht did, and still does, all he can for it, and Miss Hoernle, during the last year of her stay in India, devoted all her time and energies to it. She furnished the two small rooms used as a rest-house by those who visited it occasionally, and for a whole year she lived and worked there. In March, 1890, she went to Germany

for her well-earned rest. Her whole heart and interest are still with us, but she is not permitted to return, having never recovered the health and strength she gave to the cause so dear to her out here.

In November, 1891, Miss Capes was appointed in her place, and we were promised a proper house to live in. We itinerated together that winter, and at intervals of two or three weeks, visited and worked Fathgurrh. But the heat coming on again meant neglect of poor Fathgurrh, for the rooms, about which Miss Tucker wrote in "Rhyme and Reason," were too small to live in during the hot weather; we felt the attempt would have been very foolish after Miss Hoernle's experience of a hot season spent there. But now, thank God, instead of the wee rest-house, we have a comfortable home; two nice large, airy rooms and a verandah have been added, and Miss Brannan and I are looking forward to living and working there together, when it becomes too warm to live in tents.

*Village Work.*—Last year we were able to visit 112 villages (Miss Capes and I), but this year the work has been interrupted in the villages owing to an unusual amount of rain. Time after time have we been obliged to leave our soaking tents and take advantage of a break in the weather to rush back to Fathgurrh for warmth and shelter. Twice a tent has been blown over; the second time one of the chief supports got broken. Our poor tent-man sends us touching messages complaining of the wretched-

ness of having to stay in the tents in such weather, and begging to be recalled; but the tents are either too wet to be moved, or else, as soon as ever it clears up, we hopefully begin to plan going out again, and the *khalasi* with the tents still awaits us, hoping that this may prove the last down-pour—but it does not.

As I sit writing now, the wind howls all round the house, and the rain patters noisily on the corrugated zinc hoods of the sky-lights; the ground around looks dotted with tiny lakes, and the *gullies* (lanes) in the villages are more than ankle-deep in mud and water. Altogether, there seems little chance of much being done for the present, at least in the villages, and yet we are reluctant to return to Fathgurh to settle down to work there, when the remaining weeks of the cold weather are so few, and it is almost impossible to visit the distant villages during the hot months; so we wait on day by day, spending a few days in one rest-house, and a few more in another, hoping for fine weather, when we shall be able to live in tents again and go from village to village, giving these poor, dear people the Master's message.

I would not have it thought that they are all wet, unsatisfactory days; between the showers we have had golden opportunities, and have been encouraged and gladdened by crowds of eager listeners begging us to tell them of "the Way," and to sing to them of *Isa* (Jesus). One Sunday we decided to stay in for a quiet time together, for our own

spiritual help and refreshment; but God planned otherwise, and let us realize instead how that in watering others we ourselves could be watered. From 11 a.m. until sunset, we had groups of women and boys and young men coming to hear us read and talk and sing about Jesus, the Saviour of the world. We felt it a blessed privilege to be able to tell them the good news. God grant that the seed may take root and bring forth fruit to His honour and glory. Miss Capes got fever last October, and the doctor advised her not to go into camp this year, so Miss Brannan was sent to Fathgurh for the itinerating instead, after she had passed her examination. We are enjoying the time together very much.

*Zenana Work.*—This branch of the work we hope to carry on with more regularity now that we shall be able to live at Fathgurh all the year round. The dear women are always very pleased to see us, and often say: "When will you come to live here for good? We get interested in our lessons, and think, now that the Miss Sahib can come regularly, we shall get on nicely, and then you again make us sad by telling us you must return to Batala or go into camp."

A Hindu woman and her little daughter come to the house very often for a lesson in Scripture and reading. The mother is learning the Ten Commandments, and told me, with a bright smile, that the next time we meet she hopes to be able to repeat them all by heart. We feel sure she is one of the Lord's secret believers, and we do so

long for her to come out. Pray with us for her and for many another in the Zenanas, that their faith may be

strengthened, and that they may be enabled to confess their Saviour boldly.

### TRAVANCORE MISSION.

#### MAVELIKARA.

#### A New and Out-of-the-way Station.

By MISS CHETTLÉ.

Mavelikara is a large town near Kayangulam, prettily situated on the river-side. The church and Mission bungalow are very near the small landing-place. There are a very few houses, the people all living in the little huts of mud thatched with palm-leaves. There is a small fort where the Brahmins live, and in it is one of the principal temples. Miss d'Albedyll and I arrived here on July 1st.

Mavelikara is the home of the royal family of Travancore, and the mother and some of the uncles of the present *Rani* live here. We have called on them, and they are quite inclined to be friendly to us. It is very remarkable how well we have been received by the Brahmins. Generally they are so very much averse to our working amongst them; but as soon as we came here, *they asked* us to begin a school for their girls. We have had a little difficulty about a room, as the Brahmins and Sudras will only come to a place in the fort, or near to it. At present we have a very small place that the *Rani's* sister has allowed us to use. There is one small room and a verandah, in which we can seat about thirty children. The *Tahsildar* (the

chief magistrate here) has been very kind in helping us.

On the 8th of this month (August) we opened the school, and in four days we had forty girls. We think this is very encouraging. The girls are all Brahmins and Sudras. It is quite a novelty to the people to have English ladies, and we have many visitors and lookers-on at the school. We ask our friends at home to remember us in prayer in this out-of-the-way spot, and to help us by sending us print, needles, cotton, bags, dolls, pencils, beads, picture-books, and useful things for prizes. Of course, all the children expect "presents" for coming to school. We cannot buy anything here. Even the native bazaar is very poorly stocked with the barest necessities for the people.

We have begun a Bible-class for the Christian women, and have a goodly number. We hope they will keep up a regular attendance. We feel that of ourselves we are unable to combat with the darkness and superstition that is everywhere around us; but our trust is in Him Who has given Himself a ransom for all, and in Him we hope to be made a great blessing to all around us.—*Aug. 12th, 1893.*

Miss Chettle writes on September 26th very happily of a schoolroom in which there was barely standing-room, new openings for visiting the children's homes, and she adds :—

I hope you will all remember us in this isolated place, and by your prayers and material help, do all you can for us in our work. There is another village, or rather town, twelve miles from here, where the people are beseeching us to open a school for the high-caste girls.

I wish some kind friend would send

me a little harmonium. Singing is a great attraction to the people here. At present these girls only know their heathen songs, and they are very anxious to learn singing. Many Brahman men come, and I wish to teach them. I have a nice teacher and his wife from the Buchanan Institution.

## OUR CEYLON MISSION.

### Kandyan Village Work.

BY MISS SCOVELL.

This is August 4th, 1893—it is just over eight months since we landed in Ceylon. My time has been principally taken up in the study of the language, but in February last, when Miss Denyer (C.M.S.) was staying in a distant village, I went a few times to visit in a village called Watapuluwa, two miles out of Kandy, with Louisa, a Singhalese Christian girl. Our principal object was to teach two women the Lord's Prayer, which they had begun to learn with Miss Denyer. It was a great pleasure to visit the different houses and to speak to the women even by interpretation, and to say just a very few words in Singhalese.

This village was utterly different from any preconceived notion; its tiny, mud-walled houses, hidden among towering cocoanut palms and low,

bushy plants, were built on the sides of the hills which completely surround the paddy-fields lying at their base, and often partially under water.

One day Louisa and I started off about 4 p.m. to drive to the village. How hot the sun was! but we were protected by a covering fixed over the top of the carriage. Driving down Trincomalee Street, with its funny little native shops, and blaze of colour from the native dress, past Trinity College, leaving all houses behind us, we came to quiet green lanes. Then we stopped at the foot of a hill, as carriages were allowed to go no further, alighted, and after ascending the hill a little way, we found ourselves at the first houses in the village. We went into a dark little room, the only light in it coming from the low doorway, and, sitting down, I began to show

a scrap-book. The children clustered round, and many older people, too, from neighbouring houses, to look at the bright-coloured pictures. Then Louisa explained them, and one in which a shepherd had found his lost sheep we made the means of telling them of Jesus the Good Shepherd. Oh, how one longs to tell of His love to them! but I could only say a very little, and repeat a few texts.

In this house they are fond of music, and ask me to sing to them, which I delight to do. After leaving them, we went down the side of the hill towards the paddy field, and visited another family. Such a funnily-built hut they live in; when we went inside we noticed that right in the centre the floor was sunk in a small oblong shape, and over this part it was entirely open to the sky.

In one corner of the hut a sad sight met our eyes. A young Singhalese lad, about twelve years old, lay on a mat on the hard floor, evidently suffering much. It was Punchi Râ'a, who, when climbing up one of the tall cocoanut palms near the hut, had fallen and broken both his legs. Poor lad, his parents would not send him to the Government hospital in Kandy till mortification had begun. One leg had to be amputated, and for weeks he lay in the hospital in a most critical condition. During this time Miss Denyer used frequently to visit him, and taught him much about Jesus, and now he has returned to his home. The remaining foot looked frightful—so swollen and covered with sores. As I saw his intense suffering, I felt

that he must surely be very near death. What could I say to comfort him in his pain? I spoke to him (by interpretation) of the bright Home above, where there is no more pain. Then I asked, "Do you love Jesus?"

"Yes," he replied.

"Why?"

"Because He died for my sins," was his answer.

Oh, how rejoiced I was to receive such an answer; and I do trust that it really came from his heart, and was not merely what he had been taught to say.

The children at the Clarence Memorial School, hearing about this lad's illness, have given us booklets and picture-cards of their own to take to him. They also subscribed a little money to buy *arpulis* (a kind of rice-cake) for him. It was entirely their own idea—was it not sweet of them? God has spared Punchi Râ'a's life, and he is now quite well in health, only he cannot put his foot to the ground. Will you pray that God will deepen the work in his soul, and that he may come out for baptism?

We were interested one day in watching two women beating rice, in order to sever the husk from the grain. They put a heap of rice, *paddy*, as they call it, on the floor of the hut, then stand facing each other, and each in turn gives it a heavy blow with a club, and with great dexterity they manage between each blow to push the scattered rice into a heap with their feet.

A few days ago I went with the Rev. S. Coles (a C.M.S. missionary who

has lived in Ceylon for many years) to see the work in a village called Pilimattelawa,  $7\frac{1}{2}$  miles out of Kandy. We started at 6 a.m., and had a lovely drive in the cool morning air, till we stopped at a long building very much like a shed. The walls were about three feet high; above them it was quite open, but a thatched roof kept off the sun. This was the C.M.S. school. The furniture consisted of benches, two tables, and a blackboard. We were greeted on entering with the Singhalese salutation, අයුළුවන් (*Ayoolowwan*), and saw a long line of children, with bright eyes and gleaming white teeth, sitting all round the room. I counted 70, and several came in afterwards; the schoolmaster told me there were 90 present and 150 on the books, but only 15 were girls. They listened very attentively and answered nicely while Mr. Coles gave them a Bible lesson. About 14 people gathered outside the school and leaned on the low wall. They must have seen the carriage, and looked in from curiosity. These children are nearly all heathen as yet. They began to sing a hymn; the noise was a loud roar from 90 voices, without an atom of tune, and every voice almost in a different tone.

The children were very pleased to receive the tracts with an attractive picture, supplied by the Children's Special Service Mission, in Singhalese. School being ended, the schoolmaster brought some food. I had taken a lightly boiled egg, and was wondering how to eat it, as there was only one brass-coloured spoon, which was far

too large to get into the egg, when I found that Mr. Coles had brought a teaspoon with him.

I am hoping to visit some of these village schools regularly before long, and teach them to sing, and hear them read, &c. Lately I have been going once a week with Miss Denyer to Watapuluwa, hoping it will help me in acquiring the language. Miss Bellerby has some members of the Y.W.C.A. in Kandy, and on Thursdays I have a Bible-class for them; some are Singhalese and some Burghers. Kandy is naturally a stronghold of Buddhism; here is kept the piece of ivory supposed to be the tooth of Buddha. The monks abound; one is constantly meeting them, dressed in their yellow robes, and often carrying a fan made of a palm-leaf, behind which they are supposed to hide their faces when meeting a woman; they seldom, however, do so. One often sees them, too, standing in the street in front of a house, with a bowl covered with yellow cloth slung round them; now and then a child comes out and puts an offering of rice into the bowl. Quite recently a monk killed a young lad by ill-usage who had been brought to one of their *pansalas* (schools) to be trained. He then buried the body at a distance from the *pansala*. It was, however, discovered, and the monk has been condemned to be hanged. This incident shows how far below the code of morals taught by Buddha even the monks fall.

One feels that there is a great opening for work among the women in the villages round Kandy, for they

receive us most kindly, are willing to listen, and we gain access to them without difficulty; but as yet they are terribly ignorant, having lived hidden away in these hill villages, and have very little sense of sin, or little longing for Him Who *is* the desire of *all* nations. It is quite pioneering work amongst them, and we need ladies very much: when work is only carried on among the men and boys, much success cannot be expected. A Christian man who wants to marry, if there be no Christian woman, is tempted to marry a heathen. There are hundreds and hundreds—we might almost say thousands—of these hill villages around Kandy, many of them populous, and there are only *two*

European ladies of any Society whatever, and only *one* Native Bible-woman. Think of the thousands of priceless souls, with nothing before them but the dismal thought of transmigration and Nirvana.

Is someone reading these words who could come if she *would*? Dear sister, listen as the Lord Jesus pleads with you, and hear His voice, full of love, saying to you,—

“I gave My life for *thee*,  
What hast thou given for Me?”

And do pray for all those who have come, that they may be *so* filled with the Holy Ghost that He may ever flow from them in rivers of living water to the thirsting souls around.

## Foreign Notes.

### NORTH INDIA MISSION.

#### BURDWAN.

Mr. Frank Bourdillon writes on September 26th, 1893:—

Things have gone pretty quietly in Burdwan, and three Zenana schools kept open all the time in spite of one or two cowardly attempts at outrage. The door of one of the schools was twice burst open, and a brick thrown at the lady teaching, by some cur, who was so astonished at his own audacity, that he immediately put his tail between his legs and bolted. These schools are now gradually beginning to refill, and some of the Zenanas are gradually reopening their doors. . . .

I have two Hindus . . . one is not

a Christian. . . . I suppose it is almost impossible for us to realize the difficulties which lie in the way of a Hindu, like this young fellow, with his wife and mother—the two whom probably he loves *most*—both untaught and bigoted Hindus, trying to prevent his facing the consequences of what a full acknowledgment of Christ would entail. God help him and many like him! It is the old inevitable law of retribution come true (Gal. vi. 7).

These people, who for selfish reasons

have kept their women in ignorance, and a position of inferiority, are now, many of them, dragged back by their women-folk, when they themselves would prefer to rise free from the old bondage.

### SOUTH INDIA MISSION.

#### BANGALORE.

#### *Eastern Light on the Story of Obadiah!*

In their daily lessons, the children sometimes give very strange answers which show some amount of thought. They were hearing the story of Obadiah finding the prophets in the cave, and Miss Graham asked, "Why did he feed them with bread and water?" meaning to bring out an answer about

his fear of the Lord. One little girl said,—

"Because he had not time to cook the curry and rice." Another answered, "Because the smell of the curry would have shown where the prophets were."—*From Miss A. M. Smith, Feb., 1893.*

### TRAVANCORE AND COCHIN MISSION.

#### TREVANDRUM.

#### *A Sequel to Miss Blandford's Story in our last Number (see p. 513).*

Miss Blandford writes on September 16th:—

I am thankful to say that the poor high-caste woman whom we received into our hospital on June 30th, suffering from anæmia, after being with us for eleven weeks, left yesterday, almost

restored to health. Her child has been with us for the past fortnight, but we could not induce her to stay without her mother, though I fear she is far from well.

A SUGGESTION FROM AMERICA.—"Occasionally we hear some one commending enthusiastically those forms of missionary work which seem to call for little aid from the home churches. 'Faith Missions' and 'Self-supporting Missions,' so called, are applauded as indicating the right kind of spirit on the part of missionaries. The suspicion is always awakened that the real motive for these commendations lies back of what appears, and springs from a desire to relieve the conscience from the pressure of obligation to give for Missions. What are Christians at home giving for Foreign Missions compared with what is given by the men and women who are on the field? Two cents each a week is about the average—a paltry sum compared with the gifts of those who leave not only all thought of pecuniary gain, but home and friends, that they may preach Christ among the benighted. Some one has well said that 'what is wanted is not a more heroic style of living among the missionaries, but a more heroic style of giving on the part of the people.'"—*The Missionary Herald.*



## Consecrated Capital and Labour.

"He commanded these servants to be called unto Him, to whom He had given the money, that He might know how much every man had gained by trading."—*Luke xix. 15.*



ON a certain Thursday evening in July, a band of some twenty to thirty members of our South Hampstead Young Women's Christian Association were gathered together at the usual monthly missionary working party. But there was something unusual about this particular evening's gathering. Twenty-two of our members had, three months before, been given, at their own request, a penny to trade with, and this evening each one was to give an account of how she had traded with her penny, and the capital with the interest gained was to be handed in for the work of the Church of England Zenana Missionary Society.

As they continued their sewing, one by one the girls sent up the result of their three months' real hard work and thoughtful ingenuity, and the amount realized; the way in which the penny had been invested was read out by the secretary. Some had spent it in a reel of crochet cotton, and made edging, which, when sold, enabled them to buy material for pinafores. Some bought perforated cardboard and made needle-books and book-markers. One purchased materials with which she made toffy, and with the money gained bought oranges and sugar and made pots of marmalade. One bought marking-cotton and worked 264 letters at  $\frac{1}{2}d.$  and  $\frac{1}{4}d.$  each, which brought in 5s. 9d. Mustard and cress seeds had been procured and sown, and had realized a good profit, and many other ingenious methods had been adopted for turning that missionary penny to good account.

The largest amount gained by this trading was 1*l.* 0*s.* 6*d.*, and the smallest 3*d.*, and the total collected was found to be 6*l.* 6*s.* 10½*d.* out of the twenty-two pence given out three months before.

Real love to the Lord Jesus Christ, and so to those for whom He died, only could have prompted the workers, and enabled them to persevere: we believe that the Lord Himself, Who saw the self-denial in each case, accepted it, and will crown it one day with that undeserved reward, "Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

E. L. LEGG.

## Correspondence.

*(The Editor disclaims responsibility for the opinions of Correspondents.)*

DEAR EDITOR,—The Plymouth Doll Show, of which you kindly gave several notices in INDIA'S WOMEN, was held in St. Andrew's Hall on October 10th and 11th. I enclose a list of the prize-winners.

The judges had most difficulty in coming to a decision amongst the dolls in Sections A. and D., but finally in Section A. the prize was given to a dainty little girl with brown hair and eyes, dressed in the prettiest of white embroidered frocks, and sun-hat to match, and underclothes most exquisitely made.

The second prize was awarded to a doll also most exquisitely but rather more simply dressed than the first.

In Section B. the successful doll was dressed as a Swiss peasant.

In Section C. the prize-winners were both dressed as hospital nurses. The second prize was gained by an old lady of eighty-two.

In Section D. the "May Queen" was unquestionably the most original and best finished, though others were very pretty.

In Section E., Class 1, a baby doll, with clothes beautifully made, at once took the prize; but in Class 2 there was no doll sufficiently good to merit a prize.

In Section F. there was no competition.

In Section G. the prize was awarded to a lady who had dressed fifty dolls herself. She gained the prize as no one else sent more than twenty-five. In Class 2 a prize was also awarded for a very nice set of twelve china dolls.

Very heavy rain kept many away, but those who came greatly admired the dolls. Very few were, however, sold, and we are most anxious to find purchasers. If any readers of INDIA'S WOMEN need dolls for Christmas presents, and will let me know the price they would like to give, I will gladly send them a description of the dolls we have, or a doll on approval on payment of postage.

*Section A.*—Modern Fashions. First prize: Miss C. E. May, Fifield House, Wallingford, Berks. Second prize: Miss Blake-Newman, St. Clair Terrace, Dartmouth.

*Section B.*—Costumes of all Nations Miss C. E. May.

*Section C.*—Uniforms. First prize: Miss Ella May. Second prize: Mrs. E. Barraud, Tunbridge Wells.

*Section D.*—Original. Miss Ella May.

*Section E., Class 1.*—Miss Joyce Kennaway, Escot.

*Section G., Class 1.*—Fifty Dolls for India. Miss Garwood, Kilburn. *Class 2.*—Twelve Dolls for India. Miss Clark, Clarence Square, Cheltenham.

Yours sincerely,

ANNA BARKER,  
*Assoc. Sec. for Devonshire.*

## WANTED—CHRISTMAS CARDS.

Miss Maude Newcombe, our missionary at Foochow, writes on September 4th, 1893 :—

Will you ask the readers of INDIA'S WOMEN to help our work amongst the women and children by kindly sending us all the old Christmas-cards for which they have no further use? We paste Chinese texts on the back, and they are greatly valued by the Chinese. We could make use of several large cases full of these picture-cards. Please address—

Miss Maude Newcombe,  
The Olives, C.E.Z.M.S.  
Foochow,  
China.

September 4th, 1893.

## C.E.Z.M.S. Y.W.C.A. OWN MISSIONARY.

*"Ebenezer."*

"Nothing succeeds like success," is a saying of the worldly wise. We would rather strike a higher note, namely, one of praise and thanksgiving to God for what He has already done for us.

Before "Our Own Y.W.C.A. Missionary" left the shores of England we were able to send in the larger part of her expenses, and can trust for the future.

But with prayer and faith we should link effort, and we shall very cordially welcome any help friends can give in bringing this subject to the notice of Y.W.C.A. workers.

I shall be very ready to supply the printed rules and our attractive collecting-cards to any friends who think they can make use of them.

If any of your readers would like to have a photograph of Miss Waitt, "Our Own Y.W.C.A. Missionary," copies may be obtained at 6d. each (including postage) from

Miss Creed,  
2, Belgrave Villas,  
Twickenham,

who will be delighted to forward them on receipt of stamps or postal order.

E. M. SANDYS.

*Manorside, Leigh Road, Highbury, N.*

## C.E.Z.M.S. AUTOMATIC COLLECTING BOXES.

WE have had several applications for C.E.Z.M.S. Collecting Boxes, with the automaton figure of an Indian woman, who *salaams* when a penny is put into the slot. We are now able to obtain a limited number of these boxes, if orders are sent to the Secretary, C.E.Z.M.S. Office, 9, Salisbury Square, E.C. The price will be one pound (£1.).

## NEEDS AND WANTS.

*For the North India Mission.*

A lady is needed for the Normal School, Calcutta, to succeed Miss E. T. Sampson.

*For the Punjab Mission.*

A medical worker is urgently needed for Batala, where Miss Dixie has carried on very important and encouraging work in what is known as the "Star" Dispensary.

*For the South India Mission.*

A fully qualified Medical Missionary is needed at once to carry on the work among Mohammedan women at Bangalore begun by Miss Nixon, who left the Mission on her marriage last year.

Another appeal comes from Bangalore. Miss A. M. Smith, the head of our Mohammedan Mission at this station, has strongly represented the need of a training home in South India for lady missionaries. Contributions will be received for this object by the C.E.Z.M.S. Financial Secretary, 9, Salisbury Square, E.C.

*For the China Mission.*

For the past three years two ladies have contributed 70*l.* annually toward the support of one of our missionaries in the Fuh-Kien Province. Though unable to continue to give that amount, they are willing still to be responsible for 20*l.* a year, if some friend or friends are willing to guarantee the remaining 50*l.*

We trust that our needs in the Mission-field will always be regarded as subjects for prayer.

## WANTED.

*Kurtas, skirts, spectacles, pieces of material*, for the widows of Industrial Classes at our different stations. Miss MacGregor, 17, Gunterstone Road, West Kensington, W., Hon. Sec. for the C.E.Z.M.S. *Indian Widows' Union*, will supply patterns of garments, or give information, and receive and send other kind gifts for the needy widows of India.

Many thanks for the generous response to this notice published in former Numbers. The demand, however, still greatly exceeds the supply.

*Foreign Postage Stamps* (except the common Continental and United States) and collections, for which 20 per cent. more than dealers offer will be given. All proceeds to be devoted to the C.E.Z.M.S. Address, I. W., 19, Kensington Crescent, London, W. Please do not send any English, French, or German stamps.

*Foreign Postage Stamps.*—Miss Sandys, Manorside, Leigh Road, Highbury, N., will be glad to get old Cape of Good Hope, West Indian, old Colonial, and present day African stamps to sell for C.E.Z.M.S.

*Mothers' Meeting Parcels.*—Miss Sandys, Manorside, Leigh Road, Highbury, London, N., will be very glad to supply parcels for Mothers' Meetings. Many "mothers" are glad of this opportunity of helping missionary work by the purchase of articles of clothing suitable for themselves or their children. All goods, not selling readily may be returned.

*Christmas Cards, old or new*—Miss Woolmer, 93, Grosvenor Road, London, S.W., will be grateful for old or new Christmas-cards, that can either be sold for the C.E.Z.M.S. funds, or made into scrap-books for India.

## PRAISE AND PRAYER.

MEETINGS for Praise and Prayer, open to all friends, will be held at the Society's Office, on Monday, December 11th, at 3 o'clock, and at the Manor House on Tuesday, December 12th, at 3.30.



## A True Christmas Story.

By U. S. O.

**D** ECEMBER has come and you are saying, "Not one month to Christmas." Your thoughts are all of Christmas, so I will tell you a real Christmas story. It was just this time last year, and a crowd of little children were gathered together in the breakfast-room of a London home for their usual Sunday Bible-class. You shall, if you like, pretend you were a little mouse in the corner, and shall hear what was said. Now listen quietly, dear mouse!

Mother was telling the story of the rich man and Lazarus. "Shut your eyes," she said, and try to see a picture. A rich man—what sort of house would he live in?"

*Children:* "A very big house, perhaps a castle with gates, or a park."

*Mother:* "And what else does a rich man have besides a big house?"

*C.:* "Horses, carriages, money, dogs, and nice things to eat, grapes, and turkeys, and bonbons, and dessert."

*M.:* "Very well! now you must think of this man in his grand house, and beautiful clothes, and having fine things to eat, something like a Christmas dinner every day. That is Picture 1. Now shut your eyes again for Picture 2. A poor man was laid at his gate full of sores. How do you know when a man is poor and ill?"

*C.:* "He is hungry, ragged, white and thin."

*M.:* "Very well! so was this poor man, and the rich man took no notice of him, gave him no medicine and no food, did not take him into

his house or help him; the carriage rolled through the gate, the rich man went to his dinner, and the poor man had nothing. The rich man had some dogs; the dogs had pity on the poor man and came and licked him and tried to be kind. They were nice dogs and well-fed, for when rich men ate, the fashion of the country was to have no forks or spoons, but to eat with fingers, and then rub the dirty fingers on bread and throw it under the table; and the dogs under the table used to eat the greasy bread. The poor sick man lying outside, wished he could be fed with some of the crumbs that fell from the rich man's table, but no one brought him any, and the poor man got worse and worse, and then at last he died.

"Now Picture 3. Shut your eyes again, and see something very beautiful. God knew all about the poor sick beggar, and He knew that under his ragged clothes the man had a clean heart; and when he died, God sent His angels to carry his soul to heaven; He had him laid in Abraham's bosom. The poor man would never be ill nor hungry any more. He was well now and comforted.

"Picture 4 is a funeral. Did you ever see a grand funeral?"

C.: "Yes; there was a hearse, and carriage, and black horses with long tails, and lots of people in black, and the coffin all covered over with wreaths and crosses of flowers."

M.: "In this country they did not bury quite like that, but it was a very grand funeral. Who do you think was dead?"

C.: "The rich man?"

M.: "Yes! it was the rich man. If the poulterer, and confectioner, and greengrocer, and all the other tradespeople brought food to the house, it was of no use to him now; and he would never put on his beautiful purple coat and fine linen any more. His life was gone. How had he spent it?"

C.: "Very selfishly; he had been greedy."

M.: "Was not it sad that he had not used his life better? Now the opportunity was gone. The Bible tells us that the rich man's soul went to hell. He was tormented and very thirsty, and far, far away, he saw Lazarus (that was the poor man's name) safe and happy in Abraham's bosom.

"The rich man called out to Abraham and asked him to let Lazarus dip the tip of his finger in water and come and cool his hot, burning tongue. Perhaps the rich man remembered what a kind man Abraham

was when he was on earth; how he used to help Lot, and gave food to the strangers who came to see him. If Abraham was kind on earth, he would be kinder still in heaven. I suppose the rich man hardly liked to ask Abraham to come himself, because he knew when he was on earth, he too had been very rich, and had 318 servants, and cattle, and silver and gold; so he asked that Lazarus, the beggar, might come on the errand.

"Abraham spoke kindly, but gave two good reasons why he could not send Lazarus; (*read Luke xvi. 25, 26*). Yes, he had had his good things, and all his chances of using them well, and he had lost every one. God would not let him have *one* thing more. And then there was that other reason: there was a great gulf fixed between heaven and hell, no one could walk over or fly over from one to the other. Those who go to the Home of joy and comfort where Jesus is, stay there for ever and ever."

As mother told the story, the children became more and more quiet. "When," mother asked, "do *you* have your good things?" A chorus of little voices replied, "On birthdays," "On Christmas Day."

"What do you do with your good things?" The answers came again, "We use them," "We keep them," "Sometimes we break them."

"Do you use your good things for God or for yourselves?"

There was silence then; the children were thinking, and mother went on talking,—

"Jesus is in heaven now, and He has left us His sick little children in England, and his brown heathen children to care for. What can you do for them to please Jesus?"

Whilst mother waited for an answer, a little girl got up from her chair, walked to the table, and dropped a penny in the missionary-box; and now seven-year-old Harry speaks: "I will give 6*d.* to the missionary-box on Christmas Day," "And so will I," "And so will I," echoed through the room.

"That is right," said mother. "Christmas Day is Jesus Christ's birthday; we cannot see Jesus now to give Him birthday presents, but He loves His little brown boys and girls. When you put money in the box or bring Christmas presents for His little children in India, He counts it as given to Him. We will let the missionary-box have birthday presents on Christmas Day."

The little quiet mouse in the corner wishes to know whether the children remembered their promise of bringing presents to the missionary-box, so *she shall hear what happened.*

In the week, a little girl called with eight Christmas-cards. "I shall be away on Christmas Day," she said, "so I have brought the Christmas-cards now."

At last came Christmas Day. You will remember Christmas Day was on Sunday last year—just the right day for the Bible-class. The dear children looked brighter and happier than ever, and what do you think? all but three of them brought a sixpence, very bright, new ones, the very money that had been given for Christmas presents that morning! One child, who was not so rich, gave threepence, another a doll that she had dressed.

What cheerful, willing gifts they were! Only one little boy was sad; he had forgotten all about the Great Birthday and had done nothing. Giving to Jesus, working for Jesus, makes children and grown persons happy; forgetting what He loves makes any one miserable.

Some little children could not come to the class on Christmas Day, but next Sunday other presents came. One little boy brought his pet railway-engine, and more money came till the missionary-box grew heavy, and the hearts of the children light; and stored away upstairs grew a grand parcel of cards, dolls, engine, and other nice things, to rejoice the hearts of Jesus Christ's little brown boys and girls in India. I am sure God was pleased with what was done by these children out of love to His dear Son, for "God loveth a cheerful giver."

When U. S. O. was a little girl she was naughty, and hardly ever read the morals at the end of fables, or the applications at the end of stories, so you are left to make the application yourself to this true story, and you can then write and tell U. S. O. what you are going to do this Christmas for Jesus Christ's boys and girls in India. Address your letter,

U. S. O.,

9, Salisbury Square,  
London, E.C.,

and you shall be sure to have an answer.

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### The Editor's Work Basket.

*Materials for Fancy Work.*—Mrs. James Peck, Linden House, Eye, Suffolk, has, year by year, kindly supplied needlework, prepared and begun for the pupils of our missionaries in India. Any help in carrying out this valuable undertaking will be gladly received. Canvas and wools are specially in requisition.



## Prize Competition.

PENNIES were given to thirteen little girls of a Bible-class to trade with whilst their teacher went on her summer holiday. She came home to find that the thirteen pennies had grown into 13s. 7d. for the C.E.Z.M.S. A boys' class heard what the girls had done, and wanted to know why boys could not trade as well as girls; boys could buy osiers and make baskets, and could sow mustard and cress and sell it.

What else can boys do to trade with a penny?

Here is a question that needs many answers.

The best paper written on this subject during the Christmas holidays by any boy under twelve years of age, and sent by January 18th to the Editor, or to U. S. O., 9, Salisbury Square, shall have a prize, and the best suggestions shall be printed in the February or March Number of INDIA'S WOMEN.

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### SUBJECT OF SCRIPTURE STUDY FOR DECEMBER.

Give from the Gospels, Acts, and Epistles the names of female converts and of female workers for Christ, and trace the influence of women either in forwarding or opposing the progress of the Gospel.

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It is open to all who have completed their sixteenth year to compete. A reference Bible (Authorized or Revised version) may be used, but not concordance. Answers should be sent in, marked outside; *Bible Study*, to 9, Salisbury Square, E.C., on or before the first day of the month following that in which the subject is announced. Will competitors give in each case name, age, and address? Receipt of answers will be acknowledged each month by initials.

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Scripture studies for October have been received from :—C. M. R. B., C. M. M., E. M., R. M. S., and R. W.

It is hoped that the result of the competition may be announced in February INDIA'S WOMEN.

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By the kindness of our Clerical Secretary, subjects for Scripture study as a Prize Competition have been given in this Magazine during the two past years; these will now be discontinued, but in their place we shall give Prize Scripture and Missionary Acrostics and Enigmas.

The *Stories from Mother's Note Books* which have been published in INDIA'S WOMEN are now ready in book form; seventy-six pages with twenty-eight illustrations, 1s. 6d. post free. One dozen copies may be obtained from the Society at 1s. each.

In our last Number we promised that this Tale of Travel should be continued; the author has written a Christmas story specially for this Number, but by her kindness, we shall be able to publish more stories from her note-books in our next Volume.

# Church of England Zenana Missionary Society.

Any special contribution given to help a particular Mission will be sent out to that Mission on receipt, if it is expressly desired by the donor; but if the contribution is for any work which is being paid for out of the general funds of the Society, the money will be acknowledged for the work, but will be retained in the general funds of the Society.

Treasurers of Associations are reminded of the convenience and saving to the Society that would result from their making remittances from time to time, when they have funds in hand, instead of waiting till the closing of the Accounts.

## CONTRIBUTIONS RECEIVED FROM OCTOBER 1ST TO OCTOBER 31ST, 1893.

ASSOCIATIONS.			Kent		
<b>Metropolitan—</b>			Ashford	£10	0 0
N.	Crouch Hill	£1 1 0	" Bromley: Christ Church	11	5 3
S.E.	Blackheath	50 0 0	" Chatham	6	0 0
S.W.	Brixton	2 2 0	" Eastling	3	4 6
"	Clapham	19 15 0	" Maidstone	13	0 0
"	St James'	23 19 5	" Margate	6	5 11
W.	Kensington	3 0 0	" Yalding	30	0 0
"	West	1 0 0	Lancashire Preston	7	15 8
Bedfordshire	Meppershall	0 17 8	" Ramsbottom: St. Andrew's	10	7 6
Berkshire	Midgham	0 10 6	Leicestershire Rearsby	2	7 6
"	Shinfield	6 16 6	" Seagrave	1	5 11
Cambridgeshire	Cambridge	70 8 4	" Mount Sorrell:		
Cheshire	Macclesfield	20 0 0	St. Peter's	1	14 0
"	Stockport	1 0 0	Christ Church	0	10 9
Cornwall	Camborne	5 2 0	" Thruxington	0	15 4
"	Truro	2 15 0	" Thurmaston	1	3 0
Cumberland	Aikton	0 18 3	" Wymeswold	0	13 3
Derbyshire	Chesterfield	4 7 0	Lincolnshire Alford	16	12 7
"	Kedleston	5 0 0	" Lincoln	6	10 6
"	Spondon	3 2 5	" Stamford	20	3 11
Devonshire	Exmouth	126 9 2	" Welbourn	4	5 0
"	Plymouth	29 12 6	" Wragby	2	2 0
"	Sidmouth	1 16 10	Middlesex Harrow	15	19 6
"	Stoke Devonport	16 0 0	Northamptonshire Kettering	10	0 0
"	Tetcott	1 8 0	Northumberland Humshaugh	10	15 6
Durham	Hendon	1 10 10	Shropshire Donington	8	9 0
"	New Seaham	0 7 1	Somersetshire Clevedon	14	10 0
"	Shildon	21 0 0	" Monkton Coombe	4	1 4
"	West Hartlepool	1 13 7	" Shepton Mallett	3	3 4
Essex	Colchester	10 0 0	Suffolk Needham Market	18	0 0
"	Witham	23 13 0	" Wickham Market	20	14 6
Gloucestershire	Bristol & Clifton	60 0 0	Surrey Caterham	0	14 2
"	Cheltenham	6 16 4	" Dorking	16	11 9
Hertfordshire	Boxmoor	17 0 0	" Egham	2	9 9
"	Scattered Helpers	1 0 0	" Kingston Hill	3	0 0
"	Watford	24 14 6	" Holmwood	2	7 0
Isle of Wight	Undercliffs	4 2 0	" Lingfield	5	0 0
Isle of Man	Douglas, &c.	23 18 11	" Nutfield, South	5	16 6
"	Peel	5 11 0	" Peper Harow	3	0 0

